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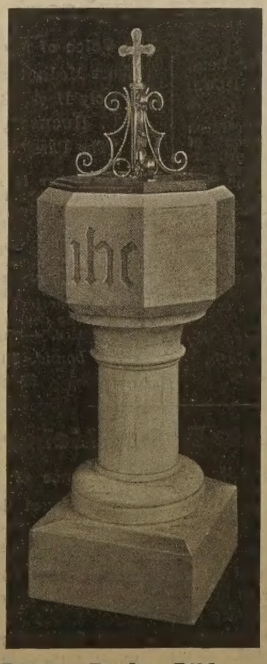

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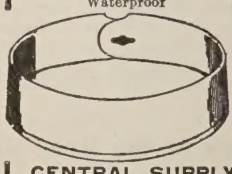

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FROM DARKNESS TO LIGHT.

FOR QUINQUAGESIMA.

WE read in Isaiah, "I will bring the blind by a way that they know not," and surely Bartimaeus was led out of darkness into light by a path that he could not have imagined. For he accompanied our Lord upon His last journey from Jericho to Jerusalem to attend the Passover. "He followed Jesus in the way, glorifying God" (St. Mark 10; St. Luke 18). With what emotions he must have joined the triumphal entrance into Jerusalem, bearing his palm branch, and crying "Hosanna!" Yet with the gift of sight came the sad result that those newly-opened eyes must behold the Saviour dying upon the cross. Often when a great desire is attained, with it comes some sorrow or grave responsibility. His blindness had possessed this compensation: that he could not see the sufferings of those he loved.

The narrative is a thrilling, picturesque story. The blind beggar had been led out that morning, perhaps by one who was weary of waiting upon him, and seated with no gentle hand outside the gate. Discouraged, in that ever perpetual darkness he sat, his very attitude showing his despair. Suddenly his keen ear detected an approaching multitude, and the oncoming of the many feet aroused his interest, so that he asked what it meant.

> "In accents hushed, the crowd reply—
> 'Jesus of Nazareth passeth by!'"

Hope sprang into his troubled heart, and he cried: "O Son of David, have mercy on me!" In that appellation he acknowledged the Messiahship. The crowd, eager to hear the gracious words falling from the divine lips, bade him hold his peace, but he cried more persistently. Christ had planned this meeting, and He at once stood still, and rebuked them by commanding that the suppliant be brought to Him. For no cry from out the human heart ever fails to reach the divine ear. With changed manner the bystanders say: "Be of good comfort; rise, He calleth thee." That nothing may hinder, he casts away his garment, and comes to Christ. His petition, "Lord, that I might receive my sight," is granted, and he follows in the Lord's train, leaving behind him all the sad and bitter memories of his life.

As we enter upon Lent, and follow Christ up to Jerusalem, there are seven questions suggested by this miracle: Do we plan to bring happiness to others, as our Lord did? Do we ever hinder others who are coming to Christ, as some hindered Bartimaeus? Do we realize our spiritual blindness, and desire that our eyes may be opened? Are we willing to follow Christ in the way, even if it lead to a cross? When we see that Christ is calling others, do we strive to help them, saying, "Rise, He calleth thee"? When others put obstacles in our way to prevent our leading the sacramental life, do we heed their restrictions? When we know that He has called us, do we cast away, as Bartimaeus did, everything that may be an obstacle, saying, "Break all chains that keep me back from Thee"?

Both the Collect and the Epistle treat of charity, that love which will not suffer the possessor of it even to think evil of another. They teach us that no matter how rigorously we may observe Lent, yet if we are hard and censorious toward each other, neither our self-denial nor our prayers will be acceptable. Faith is marvellous. It is the gift of God, and "without faith it is impossible to please Him." Hope, too, is a divine gift; but above both is the crowning grace of Love; and the apostle says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." C. F. L.

SUPPOSE that all human beings felt permanently to each other as they now do occasionally to those whom they love best. All the pain of the world would be swallowed up in doing good.—*R. L. Nettleship.*

THE LINCOLN CENTENARY: AN AFTER-VIEW.

WE doubt whether the American people have ever before celebrated an anniversary as seriously as they did the centenary of the birth of Abraham Lincoln last week. Not only did the wealth of history and anecdote gathered by the dailies, the weeklies, and the monthly magazines exceed that which has heretofore been published on any similar occasion, but the people themselves kept the day with a seriousness seldom observed on a holiday. For once, as a Lincoln day speaker aptly observed, we have had no horse races nor ball games to mark our commemorative festival.

Perhaps the Illinois periodicals have outdone those of other sections, local traditions reinforcing the mass of history and biography which has been gathered from every source; though indeed it would be unfitting not to recognize the Lincoln Centennial number of the *Century* if we are to distinguish between the periodicals. But the Chicago *Tribune* for the Sunday before the anniversary was such a monumental issue as perhaps has never heretofore been prepared by any of the great dailies; and in the *Interior* for last week, which is devoted almost wholly to papers on phases of the immortal statesman, we find some interesting additions to the common fund of knowledge.

Particularly are we interested in a paper in the *Interior* on Lincoln's Religious Faith and Principles, which evinces such careful study of the much discussed subject as to seem to be final and conclusive. The author is the Rev. Thomas D. Logan, D.D., pastor of the First Presbyterian church in Springfield, Ill., which the martyred president attended. Dr. Logan has carefully examined the evidence, and taken testimony from the closest surviving friends of Lincoln, and appears to have established these facts conclusively:

Lincoln was an agnostic in his younger days, but his life was a constant growth in faith; faith which was not satisfied with bald theism, but which went on to the substantial acceptance of the Christian revelation and of the godhead of Jesus Christ. Mr. Lincoln was married with the Church service and by a priest of the Church. "The family of Ninian Edwards, with whom Mary Todd made her home, were Episcopalians, and the officiating minister was Rev. Charles Dresser, rector of St. Paul's Episcopal Church"—in Springfield; now the pro-Cathedral. "Mr. Thomas Lewis, one of the elders of the First Presbyterian church at the time when Mrs. Lincoln was received into membership in 1852, states that in her examination she said that she had been confirmed in the Episcopal Church in Kentucky at the age of 12, but that she did not wish to join the [Presbyterian] Church by letter but on profession of faith, as she was never converted till she sat under Dr. Smith's preaching." Dr. Smith was pastor of the Third Presbyterian church, and the man who is credited in this article with convincing Lincoln of the truth of Christianity. "Older members of the Episcopal Church," continues the article, "have a recollection of the attendance of Mr. and Mrs. Lincoln at their services in the earlier years of their married life, but there is no record of her as a communicant, nor were any of the children baptized in that Church." One cannot fail to reflect what a service the Church might have performed if Mary Todd had been made a thorough Churchwoman from conviction when she had been under the influence of the Church, when she had been confirmed, but was not "converted."

The connection of the Lincolns with the Third Presbyterian church began in 1849, and it was the sympathetic attention of the pastor, Dr. Smith, at the time of the death of a child, that was the beginning of a more robust faith and a more hearty acceptance of the Christian religion. What the Church had failed to do for them Presbyterians succeeded in doing. Dr. Smith's conversations, and a book upon the evidences of Christianity of which he was the author, were "instrumental in clearing away many of the difficulties which had lodged in the mind of Mr. Lincoln, and in leading to an avowal of his belief in the Scriptures as a supernatural revelation from God in a public address at the anniversary of the Sangamon County Bible Society." From that point the development of Lincoln's faith appears to have been life-long.

BUT WE ARE writing now under the spell of a eulogy delivered in Milwaukee on the evening of the anniversary by Mr. Bourke Cockran, which was as remarkable as a study of human character and of political development as it was eloquent. Seldom does one have the opportunity to listen to so wonderful an address; yet it was the calm, sustained thought rather than the magnificent flights of eloquence that left the greater impress. One significant train of thought we shall try to recall, especially since the address was not fully reported in the daily papers of Milwaukee and was hardly mentioned in the associated press dispatches; as, indeed, was inevitable when the day was similarly observed everywhere.

Mr. Cockran had drawn the picture of Lincoln as the guiding force through the dark days of the war, and to the moment of his second inaugural address, which was depicted as the climax of his brief but immortal career before the public eye—a career extending over only seven years in all, and beginning with defeat. Lincoln had been treated as surpassing other great figures in history in having not merely shown a nation how to frame new measures to ensure its own greater prosperity and well being, as Alfred the Great, St. Louis, and George Washington had done, but as having led his nation to undergo the terrible strain of the civil war for the purpose of lifting up another race, whose members could never repay nor, perhaps, appreciate or adequately thank their benefactors. The second inaugural address had contained that monumental and ever remembered reference to the judgments of the Lord, even as exhibited in this carnage of blood, as "true and righteous altogether." Here, Mr. Cockran showed, was a great nation deliberately and at incredible cost seeking first the righteousness of God, and surrendering all its treasure in that behalf; and how the promise of God has been fulfilled in that "all these things shall be added unto you!" The prosperity that has showered upon the nation in unprecedented degree, engulfing North and South alike, is the direct result of the freeing of the slave and the emancipation of labor. A nation had taken God at His word and God had fulfilled that word wonderfully in our later history. The United States had literally put to the test and obtained the vindication of the promise: Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.

How remiss we are in our common failure to detect the hand of God in the history of our own day! How faithless in failing to perceive His governance of the nations to-day, quite as truly as He governed His chosen people in Israel! Has any statesman heretofore pointed out the connection between the national act of righteousness toward a lower race in the war which gave freedom to it, and the prosperity which has come to us since?

Thank God for the Christian statesman who preached a powerful sermon while he was delivering a magnificent eulogy.

WE are in receipt of a request from "The International What-would-Jesus-do Committee" asking that we would direct attention editorially to what that committee describes as the "International What-would-Jesus-do Movement." It appears that two weeks in March "have been set aside for the international trial of the question 'What-would-Jesus-do,'" and mass meetings to be held in every city are planned, "to make the rule a permanent, life-long principle"; and that "hereafter the first Sunday in every year will be commemorated throughout the world as In His Steps Day."

We have not heretofore alluded to this strange cult, because we realized that the group of people in Cleveland who were advertising their two-weeks attempt to "do as Jesus would" were making an attempt to do something good. But the movement itself is a pitiful spectacle. Has the Christian Church been on earth for these many centuries without answering the question for those who really wish to know?

To embody the question, containing the sacred name of our Lord, in the title of a "committee" and of a "movement," is, we fear, to answer the question wrongly at the start. It is irreverent. It is difficult to see how Christian men could have begun a well-meant endeavor in a way that jars upon the religious sensibilities so completely. Neither can we congratulate the committee upon using the title of a story book as the title of a Sunday. This savors very unpleasantly of advertising.

The real question which devolves upon each one of us to answer is not "What would Jesus do?" but, "Lord, what wilt Thou have ME to do?" Our Lord recognizes the individuality of each one of us, and has a separate and distinct work for each of us to do. No one of us could do the work that Jesus did, and He was able to pronounce that work "finished" ere He expired upon the cross. But He has other work for us to do,

each his own work, and each need only inquire, as did St. Paul, "what wouldst Thou have *me* to do?"

And if these people are in earnest in asking the question, they may easily find successive answers of record, which lay down the principles of the beginnings of the Christian life, which are alike for all of us. "In His Steps" Sunday might well be utilized for their enumeration:

The first is this: "Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Thus, they will become members of His Church.

The second: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). "(For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)" (Acts 8:16). "Then laid they" (the apostles) "their hands on them, and they received the Holy Ghost" (Acts 8:17). So, they will be confirmed.

The third: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). So, they will be in communion with the apostles, and will participate in the apostolic worship, by the Holy Communion and the prayers of the Liturgy.

The fourth: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (Acts 6:53, 54). So, they will not only worship, but will also be partakers of the Holy Communion.

The fifth: "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican" (St. Matt. 18:17). So, they will be obedient to all the rules laid down by the Church.

Having then established the "foundation" of the Christian life, "leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1). So, they will govern their lives so as to reach the highest degree of holiness and of loving service of which God has made them capable.

SHOULD the Bishops-elect chosen last week by the House of Bishops accept their election, two efficient and willing workers will be added to the missionary episcopate. Neither of them is untried in the missionary field, both are familiar with life in the West. As the head of a parish that is in itself a whole missionary district in a great city—the most difficult of all missionary districts—Mr. Thomas has learned the art of organization and the many-sidedness of work among all sorts and conditions of men. Only two weeks ago, in the issue of February 6th, THE LIVING CHURCH told something of the manifold activities of this enormous parish and of its model Sunday school. Indeed the communicant list of the Church of the Holy Apostles is larger by several hundred than is that of the entire missionary district of Wyoming. The fact that Mr. Thomas declined an election as Missionary Bishop of Salina not many years ago impels us to express the hope that the Bishops had good ground for belief that he would find himself able to accept this present election, for it is both a serious wrong to a missionary district and a very expensive matter for the Bishops when elections are made without some probability of acceptance. Yet one cannot blame a priest who feels, as did Mr. Thomas in 1902, that the demands of so large a parish upon him are perhaps equal to those of a Missionary Bishopric.

Mr. Brewster has the advantage of a former residence of ten years in Colorado and therefore of familiarity with the general field to which he is now invited to return; while as priest in charge of Bishop Spalding's Cathedral in Salt Lake City he has continued to be next neighbor to Western Colorado on the other side. If he shall prove to be possessed of the capabilities and the Churchly discernment of his brother, the Bishop of Connecticut, the choice will have been a very happy one. We trust it may be.

WE confess to a sense of regret that the House of Bishops, at its special session last week, felt itself "not legally competent" to take any action with respect to the memorial of eleven hundred clergymen in regard to abuses perpetrated under color of Canon 19. Whether it was necessary, last spring, to issue the memorial is one question; whether it was necessary for the Bishops to assert a condition of helplessness in reply is another. Certainly the House of Bishops could not invade the prerogatives of General Convention. It could neither amend a canon nor give coercive force to any interpretation of one. But Bishops are not primarily legislators, and they do not derive their fundamental powers from General Convention. They have frequently found a way of speaking "in council" as Bishops in the Church of God, as fathers of God to their children. One would suppose that the most rigorous parliamentarian would have seen here an opportunity for them to speak reassuring words in that manner to those who asked for them. If, when Cornelius came to St. Peter and asked him to interpret his vision for him, the apostle had replied that he knew of no canon of the Church which vested him with authority to reply, Cornelius would very likely have returned home, convinced that this new religion of legalism had no message for him.

Neither can we feel that the Presiding Bishop was justified in refusing to receive the memorial of the New York Clerical Union on the ground that it would be incompetent for the House of Bishops to determine the question raised, at a special session. That might be true, but it would still not justify the refusal to receive a courteously expressed memorial from Churchmen, and especially it would not justify the Presiding Bishop, upon his own motion, in thus refusing. We say this with much hesitation, quite realizing the difficult position in which the Presiding Bishop was placed, and that he had already been criticised for receiving the Canon Nineteen memorial; but we believe the precedents cited in these columns last week have not been overthrown, and, further, we are jealous of the determination by an executive officer of a question that should have been submitted for determination to the House of Bishops itself, even when that executive officer is our present revered and trusted Presiding Bishop.

The Church needs more that Bishops should exercise their spiritual authority of leadership to its fullest extent than that they should act as coördinate legislators with clerical and lay deputies in General Convention. God gave them authority to act in the former capacity; the Constitution of the Protestant Episcopal Church authority in the latter. To forget the former authority because they did not find it stated in words in the latter document was not to rise to the opportunities which lay before them.

THE death of the lamented Dr. Davenport reminds us of an incident that never has been published. Dr. Davenport had for many years been a deputy to General Convention. At the time of the Richmond convention he was critically ill and thus unable to be in attendance. So low did he sink that for two or three days the end was almost momentarily expected and hope was entirely abandoned. His condition was reported in the House of Deputies, which body paused in its deliberations to offer prayer for him, and by resolution ordered a telegram sent to him saying: "The House of Deputies sends greetings of esteem and prays for your speedy recovery." From that very hour he began to mend most remarkably, and in a very few days had so far recovered as to be out of danger. In a few weeks he had entirely recovered, and resumed his work. His malady, which had been pronounced incurable, had disappeared, at least for the time.

Dr. Davenport was perhaps first among canonists in the American Church, and during many General Conventions was chairman of the committee on canons in the House of Deputies. He had annotated and indexed the Journals of General Convention from the beginning, and thus was able to discover precisely what had been the history of any proposed legislation. Indeed he had American Church legislation on his tongue's end. He was for many years instructor and professor of Canon Law and Ecclesiastical History at the Western Theological Seminary, performing the duties of that post during the earlier years while also rector of a distant parish. He sat in every General Convention from 1883 until 1904 inclusive, and was elected to that of 1907, but, as already stated, was seized with a serious illness and was unable to attend. R. I. P.

ANSWERS TO CORRESPONDENTS.

LOYAL CHURCHMAN.—Conferences of Churchmen with members of other religious bodies are entirely proper. You may be assured that the representatives of the Brotherhood of St. Andrew, in conferring with representatives of other men's organizations at Pittsburgh, will be entirely loyal to the Church and will protect her interests. That the daily papers should give such a heading as "Great Protestant Meeting" is inevitable so long as Churchmen allow our legal title to remain unchanged. The papers are not to blame.

L. L. P.—The same question was answered last week in a note affixed to one of the letters in the Correspondence columns, page 505.

BLUE MONDAY MUSINGS.

THERE is a quaint rabbinical legend of the holy river Sambatyon, which paused in its course every Friday evening and rested from all motion, Sabbatizing with Israel. (I remember my first visit to Holyoke, on a Saturday night, when all the streams that carry power to the mills from the Connecticut run dry for thirty-six hours; and it seemed as if I had reached Sambatyon's bank.) For busy priests in our day, alas! neither Sabbath nor Sunday bring rest; we profane the Sabbath, and are blameless therein, I trust. But Monday has come to be peculiarly the parson's holiday; he puts aside all but the imperatively necessary tasks, seeks the woods and fields, unbends over a new novel or the latest *Punch*, goes to his dining-club—or allows his pen liberty to treat of whatever is in his mind. You may know that story of Beecher, to whom a solemn brother made remonstrance: "Dear Mr. Beecher, I read 'Laughter' and 'Loud laughter' in two reports of your sermons. Now, that is very undignified: you oughtn't to say every funny thing that comes into your head." Beecher sighed, and observed: "Ah, if only you knew the funny things that come into my head that I *don't* say!"

Well, I sympathize with Beecher; many things press for utterance about widely diversified themes, and not even three sermons, two lectures, and a Bible class a week give opportunity for expression. So, at the invitation of THE LIVING CHURCH, I mean to take you into confidence from time to time. That we don't know one another matters little; nay, it is very likely a positive advantage for this purpose, since you haven't heard all my stories, and I won't be obliged to accommodate myself to your prejudices. Come, then, let us keep Blue Monday together for an hour, while I set down some of the echoes that reach me in my humble eastern rectory—incense-perfumed, since it opens into the church; historic, because a great Bishop finished his course there; close by salt water; and hushed into old-world quiet though only ten minutes from the turmoil of a great city's heart.

I had a strange experience the other night. I went to a "missionary dinner," with a hundred others, priests and laymen. It is always well to enter into the hardships of a missionary's life: and so the diners had their wines with their seven courses ($4 a cover was the modest charge), and the smoke of Havanas went up in a thick cloud, veiling the pictures shown to us of China and its schools, native and Christian. We all cheered, smokers and non-smokers, when we heard how opium-smoking was being forbidden over there. But the guest of honor, a Chinese official, who had been asked to speak of Christian schools from the non-Christian standpoint, rather chilled the enthusiasm by taking just the line a non-Christian might be expected to take. After a few pleasant phrases about missionary friendliness, he proceeded to show how superior to Christianity Confucianism was, in that it was free from superstition! "Our sacred writings had miracles in them, like the Bible," said he, "until Confucius banished them." The Christian schools taught too much superstition now, he declared, and too little science: prayers and hymns should be left out. "A little superstition might be allowed, for that would wash off in the bath of experience," he concluded. It was all absurdly funny, in one way: a Chinese, fresh from the land of tutelary deities and dragon-eclipses, reproaching Christianity for being too superstitious to elevate China! But when one remembers that by "superstition" he meant all the basal facts of the Christian faith, it is painful to think that any type of "liberality" should have given him such an opportunity for public insult to what all Christians hold dear. "Wounded in the house of My friends": the sad word has a fresh significance.

It was a joy, later, to hear the triumphant note in the other addresses, declaring what had been done and could be done. But the most significant utterance was that of a young Chinese gentleman, a Churchman graduated from St. John's, Shanghai, on the need of a Christianity deep-rooted in Chinese soil, not an exotic preserving its English or American accidents. In that stimulating new book, *India, Its Life and Thought*, by John P. Jones, the same demand is repeated. We have not yet fully understood what "Catholic" means.

I have been meditating lately on a truth sometimes overlooked by Churchmen: namely, that the differences among Christians, however great they are, are not so great as that difference which separates a non-Christian from Christians. The acknowledgment of Jesus as Lord and God gives men a common standard, a common authority, a common ideal; and if the acknowledgment comes from the heart, then love to Him irresistibly constrains His friends to love one another. Differences exist, plainly; and it is idle to close our eyes to them. Nay, it is much better frankly to examine them and see if they can not be removed, now that old prejudices are dying out. Until they are removed, every one must be loyal to the truth as he receives it; playing fast and loose with principles never furthers unity. But, meanwhile, we can recognize our brothers in the love of Christ, and praise God for all their good works, refraining from harsh words and uncharitable misrepresentations. There is a fine touch in Father Adderley's *Behold, the Days Come*, when it is said of Father Ball: "He would never hold aloof from those who honored the name of Christ, and loved the Lord in sincerity. He recognized that but for the Nonconformists vast masses of English people would be living in practical heathendom; he joined with them openly in all kinds of social reform work, vigilance work, temperance work, and such like. He organized a Bible-reading Union at which ministers of all denominations met and studied Scripture together and exchanged views. He would never allow any unkind things to be said about Dissenters; and the only time he ever boxed an acolyte's ear was when one of them talked of a 'schism-shop.'"

Peccavi! I who speak to you have sometimes thought that I glorified the Apostolic Church by railing reproaches against religious fellowships, which, lacking the Apostolate, have at any rate apostolic fervor. I had a clerical neighbor once who made a point of "cutting" the Protestant ministers in his town, by way of commending his own embassage from Christ! And many a convert has told me that what kept him out longest from his true Mother's house was the superciliousness of some already therein.

I have just been hearing the greatest of the Protestant evangelists deliver his message to more than three thousand people, mostly men. He is a Presbyterian minister, and I a "dangerous" and "extreme" High Churchman; but I heard not a syllable from him which I would not willingly make my own, and I wish I had his exquisite and loving simplicity, his unction, his passionate zeal for Christ. He does not profess to be a priest; and I dare say his sacramental theology is defective. But as to the Incarnation and the Atonement, the integrity of God's Word, and the glory of salvation through Christ, he is a true Evangelist, a herald of the Evangel. It isn't necessary to use unfamiliar phrases about "a *charismatic* ministry" to justify loving him; he is closer to us all than any other man can possibly be who denies Christ our Saviour, and, just as far as we can, without sacrificing principles, we must stand by such men as he.

What is the old saying? "The heart, not the brain, makes the theologian." And there is another profound utterance of a father of the Church: "God was not pleased that His people should be saved by dialectic." I have just read an article by the head of a theological seminary, contrasting his own school with another, of which he writes: "Most people gave it credit for stout allegiance to tradition, but few imagined that it was the residence of scholars; the emphasis was supposed to be on the prayers rather than on the studies"—with much more in the same vein. But since when has there been any opposition between prayers and studies? And if we had to put emphasis on one rather than on the other, which would be more important? Scholarship is always to be respected; but one does not recall that the most illustrious prophets were distinguished for technical learning, in either dispensation; and St. Paul explicitly disclaims "enticing words of man's wisdom," as having no part in his ministry. Scholarship, to be of service in Christ's Church, must be the reverent handmaid of piety, not an arrogant and self-assertive substitute for piety. I have seven or eight letters to put after my own name, should I care to use them; but my mind turns back to some of God's saints whose words have turned many to righteousness, by God's grace, and whose disciple I am proud to be, who had small Latin, and less Greek, who would have guessed J, E, D, and R (those mysterious gentlemen that figure so largely in all truly "scholarly" writings to-day), to be letters out of a geometry, and who yet knew their Bibles and were wise unto salvation. We are in danger of a new idolatry; and those who brag of some final and decisive authority in "scholarship," when it is a ques-

tion of Religion, will do well to remember that perfected praise comes from the mouths of babes and sucklings, not from Doctors of Philosophy.

But I wander too far. Let us take lighter themes next Monday. Now for the Blue Hill, and the breath of the north-east wind.

PRESBYTER IGNOTUS.

February 8, 1909, being the feast of St. John de Matha.

CHURCH NOTES FROM THE SUDAN.

[FROM OUR JERUSALEM CORRESPONDENT.]

THE CLERGY HOUSE, Khartoum, Jan. 16, 1909.

THE Anglican church at Port Sudan and Suakim, on the Red Sea, Atbara Railway Junction, and Um Nabardi gold mines in the Eastern desert, together with Bor mission station on the White Nile, are now under the special charge of the Suffragan Bishop of Khartoum (Dr. Gwynne). Last October he received the oversight of the Anglo-Egyptian Sudan on behalf of the Bishop of Jerusalem. This country still remains an Archdeaconry within the Jerusalem and the East Bishopric. It has, however, been arranged that in a few years, whenever considered necessary, it may become an independent diocese.

The Bishop and two clergy work the Sudan from the Khartoum clergy house—a busy hive. Here on Wednesday gatherings of the Sudan Church Men's Society, and Soldiers' Wives, as well as Friday meetings of Copts, assemble in a large hall. Certain of the educated Moslems have just asked the Bishop whether it would be possible for him to allow them also to meet in the clergy house, and it is hoped that before long this can be arranged.

Itinerating tours to the above mentioned stations occupy most of the time of the Bishop and one of his chaplains, so that, as a rule, only one chaplain is resident at headquarters, the seat of the Government.

The first small beginning of Church work in the Sudan was at Christmas, 1899, when regular services were started by Mr. Gwynne at Omdurman, in the British Officers' Club, a building which had been the Mahdi's house. Since December, 1900, when the Government was transferred to Khartoum, the services have been held in the ballroom of the palace, which the Sirdar (Sir Reginald Wingate) kindly allows to remain fitted up for regular Church services.

The foundation stone of the Cathedral was laid on February 7, 1904, by Princess Henry of Battenberg, in the name of the Holy Trinity, and in memory of all the Blessed Saints. One of the transepts will be known as the Gordon Memorial chapel, and will contain the memorials of those who have since 1898 laid down their lives in the service of this vast country. The plan of the building is in the form of a Latin cross. The architect is Mr. Weir Schultz of Gray's Inn Square, London. The design was the subject of the architect's most careful thought, and rather than follow any well-known style, he preferred to consider these two points: (1) the climatic conditions, which necessitate plenty of space for air and coolness; and (2) its adaptation for Church of England services. He has produced a design which combines these requirements, and is at the same time a striking and suitable innovation in ecclesiastical architecture.

It is hoped that the chancel, transepts, and one nave arch will be ready for service next Christmastide, provided that sufficient funds continue to come in during the next few months.

The progress in the construction of this handsome building, and the devoted Church work carried on by British officials (many of them university men), and other devout lay Churchmen in different centers of the Sudan, are described each month in the *Sudan Church Notes*, edited by the clergy. The generosity of the handful of Church folk in Khartoum is really wonderful, for on the First Sunday after Epiphany they contributed £61 in the collections toward the Bishop of Gibraltar's fund on behalf of the English community of Messina. Lay coöperation in Church work is a happy combination of Church and State in the Sudan, and Churchmen abroad are not being appealed to in vain for additional contributions for the Cathedral fund. More than £9,000 has been received, and £5,500 more is required to complete by Christmas the section already described, which will be by far the greater and most expensive part of the whole structure.

[*Continued on Page* 531.]

MORE ABOUT THE EARTHQUAKE

Incidents Bearing on the Religious Side of the Great Disaster

THE PREVALENT IGNORANCE AND SUPERSTITION

[FROM OUR EUROPEAN CORRESPONDENT.]

IN my last letter I wrote about the earthquake in Calabria and Sicily. The matter is of such huge importance, at least to us who live in Italy, that I shall be forgiven if in this present letter I say something more about it. It is true that, if one judges by the public press, it is already receding from the most prominent place. Not only have the papers ceased to provide long and graphic accounts of the unhappy scene—probably there is little fresh to describe, and the mere repetition of horrors fails to be interesting—but the rapid decrease of contributions seems to show that attention is passing elsewhere: to the conduct of the Government in the emergency, to the tension in the Balkans, and to Strauss' new opera. The Italians are quick to feel, but they are also quick to have their feelings diverted. I am therefore justified in repeating my hope that charitable persons will not send all their aid at once, but will continue to provide for the immensely costly work of keeping the survivors alive, of enabling them to work, and of providing them with reasonable assistance until trade returns to the coast and until the next harvest succors a population which is mainly agricultural. I have not yet succeeded in obtaining any information as to the minimum sum which will be required, or the sums which have so far been contributed. It is unfortunate that the general distrust of official administration, and the apparent impossibility of coöperation between Church and State, have added to the difficulty of an efficient and economical system of relief, which would under any circumstances have been stupendous. I am sorry to have reason to doubt whether the general sympathy of northern Italians has been so great as I had hoped. For instance, in this little town a meeting was called by the Bishop to concert a scheme of relief. Illness prevented me from attending; but I am informed that only two Italians were present in addition to a number of resident foreigners. None of the officials and none of the wealthy tradesmen were there; though of course I cannot say that they have not sent their offerings by some other channel. The people are not ungenerous, but they would rather give a half-penny to every beggar who appeals to them than a franc to some organized scheme of charity. I hear of some French sisters at Naples who refused to take in a single refugee lest they should spoil their chance of a profitable accession of boarders; and near Messina some nuns whose convent was spared barred the doors with their furniture lest homeless sufferers should force their way and break the sanctity of the sacred enclosure. It is a pity that in this country almsgiving is not associated with worship. It is true that a sacristan often walks among the congregation jingling a money-box, usually at the time of the Consecration, but what he collects is almost always for the maintenance of public worship, and there are few occasions on which people have an opportunity of offering their money to works of general charity. It seems to me an instance of Providential guidance that the revisers of our Anglican Prayer Book were led to provide for a race which was destined to become wealthy by introducing, or restoring, the practice of offering their alms at the altar in association with the elements for the Holy Sacrifice.

RELIGIOUS ASPECTS OF THE DISASTER.

A few incidents have struck me in reading the daily papers which have a bearing on the religious aspect of the disaster, and these I think it may be well to record. And first I would mention that the Pope has accepted the loan of a ship from the Spanish Government and is sending it along the desolated coast to rescue orphans and send them to Rome for care. He has also entrusted the distribution of funds to the local Bishops, so that there is no need of constant reference to the central authorities at Rome.

Here and there one comes across tales of beautiful faith and patience. An old man who had been imprisoned for days under the ruins said: "I have been praying all along to St. Joseph, and I knew he would not fail me." Another when he was rescued started at once to give thanks to the *Ecce Homo* of a certain village, saying, "That is a saint to whom we are much devoted hereabouts." One may deplore the ignorance which confused a picture of our Lord with a saint, and the confidence which reposed on St. Joseph rather than on the Divine Saviour;

but I would rather rejoice that in their misery these poor men were supported by a sense that they were not forsaken by heaven.

I could not restrain a smile when I read among many horrors the following story: In exploring a devastated village near Messina the diggers came across a church in which was still visible the pyx containing the Blessed Sacrament. The captain directed them to rescue it, but they refused because they would be excommunicated if they, being laymen, handled the sacred vessel. But they found a trembling priest and urged him to perform the risky task. He in turn refused because he had no vestment. However, they tore down a strip of paper from a dilapidated wall, and made a hole in it, and in this improvised chasuble the priest allowed himself to be dragged over a heap of rubbish to rescue the holy object. The same paper contained a touching story. In another village was found the bell of the parish church in such a position that it was possible to hang it on a pole; and, as it was near sunset, the sacristan came and beat on it the notes of the *Angelus*. The people were standing around stupefied by misery; but when they heard the familiar sound it was to them as the voice of their village raised from the dead, and falling on their knees with tears they repeated the solemn memorial of the Incarnation.

Another story is perhaps worth recording. In a village near Reggio lives an old woman to whom her family ascribe the age of 111 years. At all events she is old enough to remember the execution, or murder, of King Murat by the Austrians in 1815. The whole of the day preceding the disaster she chattered about the earthquake which was coming. Her daughters, themselves old women, put her to bed, but she continued her refrain until the dogs began to howl and the horses to tramp restlessly; and then came the convulsion. (This is, by the way, the only allusion which I have seen to agitation on the part of lower animals before the coming catastrophe.) She escaped, no one knows how, and now talks all day about the earthquake being gone; she will not die, and there is no further danger. Her neighbors look upon her as a prophetess and are much comforted.

I wish some ignorant and mischievous persons would follow her example, for many people in Florence were agitated by a prediction that a great earthquake would occur there on January 24th. We have indeed had one sharp shock and another of less importance, but neither of them did any harm. We are about 500 miles from Messina, and on quite a different geological formation, and there is no reason for expecting a disaster here; but such reports keep visitors away from Italy and rob her of the gain of a good season. It is curious that the prediction of which I have spoken is mentioned in the same paper which tells how a person was warned in a dream of the sinking of the *Republic* many hours before it occurred. There is nothing in such stories of directly religious importance, only they suggest thoughts about possibilities of prediction which are as dreams to the prevalent philosophy.

A LESSON NOT LEARNED.

I repeat an observation which I made in my last letter, that, so far as I know, nothing has been done to turn this calamity to the purpose of leading men to repentance. We have been taught in the case of the ruin at Siloam not to assume that the people of Messina were sinners above all the dwellers in Italy; but such a calamity calls us all to repentance. The Pope has, it is true, just spoken impressive words about what he considers the growing unbelief of this age; but he has said nothing about the ignorance and superstition which certainly prevail in this country. Every country has its own faults, but these are surely among the most prevalent sins of Italy. The clergy do little to correct them, and the Pope says nothing to point the lesson. When he has hard words to say, they are not spoken against the paganism at his door, but against the very possible excesses of good men who are trying to know the truth about God.

HERBERT H. JEAFFRESON.

Fiesole, January 28, 1909.

THE OPPOSITE of complacency is alarm and discontent. And the evil of such a spirit can scarcely be overestimated. The heart is thereby constantly dissatisfied with actual possessions, and is ever borrowing trouble on account of future losses. In this gloomy realm pessimism flourishes, producing a harvest of despair. Great ambitions die, the noblest purposes are wanting, and the soul is throttled in its yearnings after the highest acquisitions. He that views the world in other than a complacent spirit cannot do his best in life's struggle.—*Christian Advocate.*

CURRENT THOUGHT AMONG OLD CATHOLICS.

IN a recent number of the London *Church Times* it is recalled that at the instance of the Bishop of Salisbury the Archbishop of Utrecht, in 1894, appointed a Commission of Inquiry to investigate the grounds upon which the Church of England claims the possession of the Apostolical Succession. The Commission was manifestly very poorly equipped for the undertaking, having only few of the numerous Anglican publications on the subject, and none of those of recent date. The result of the inquiry was published in Amsterdam. It left the question undecided, and was shortly afterwards replied to by Bishop Wordsworth in a Latin letter, and also by Bishop Reinkens and Professor Friedrich, and by Chancellor Lias in papers published in the *Revue Internationale de Theologie,* January-March, 1895. The present Archbishop of Utrecht, Monseigneur Gérard Gul, acting upon the advice of some of his colleagues, has consented to reopen the investigation, and a commission of theologians will very shortly be appointed by his Grace for this purpose.

Bishop Mathew, who represents the Old Catholic Church in this country, gives it to be understood that it is desirable that all possible information should be provided relating to this important question, and that any Churchman who may be willing to contribute books, pamphlets, or other material relevant to it, will assist the commissioners in elucidating the truth, if they will kindly send whatever publications may be likely to prove serviceable to the Right Rev. Monseigneur J. J. van Thiel, Lord Bishop of Haarlem, 35 Backenessergracht, Haarlem, Holland; or to Bishop Mathew, addressed to him at Pratt's Valley, near Orpington, Kent, England.

A pastoral letter from the Dutch hierarchy will be read in all the Old Catholic churches in Holland on Quinquagesima Sunday, announcing that the use of the vernacular, instead of Latin, will henceforth be adopted for Mass and other liturgical offices by the Church of Holland. At the same time the opportunity is seized to revise the Vesper Book and the Missal. The *Guardian* names some of the alterations in the latter. The most important is the omission of the *Filioque* clause from the Creed. The name of the Pope is omitted from the canon; the antiphonal Gradual, Alleluia, Tract, the Offertory, the prayer *Haec Commixtio,* and the antiphonal *Communio* have been omitted. The names of saints mentioned in the canon are changed to allow of the introduction of some bearing special relation to the Church of Holland. The new Liturgy is not made compulsory, but the Bishops express the hope that it will ultimately be used in all their churches and immediately in most of them.

The news columns of the *Church Times* describe a celebration of Holy Communion at the Old Catholic Church of the Resurrection, Cologne, on a recent occasion, by a priest of the English Church, according to the liturgy of the Church of England.

The priest enters from the sacristy, according to the narrative, vested in handsome white Gothic vestments of the Church; he is attended by the Old Catholic Pfarrer of Cologne in cassock and lace rochet, white stole, and the curious little black-tasselled velvet almuce cape used in Germany, while a leading young German Old Catholic layman in cassock and lace rochet is serving. The Mass is that of the Epiphany from the English Prayer Book, and the server responds in English, but the Epistle and Gospel are read by the Old Catholic Pfarrer in German from the Old Catholic Missal. Some other Old Catholics are present in the church. Finally, the act of intercommunion is consummated when the Old Catholic Pfarrer and the server both receive the Blessed Sacrament in both kinds from the hands of the English priest. *O si sic omnes!* Why should not such acts of intercommunion become quite frequent? Certainly, it is not the fault of the Old Catholics, who in Germany, Switzerland, and Austria will gladly welcome English priests to their altars, while in Holland itself the Dutch Old Catholic clergy are very pleased to receive Anglican clergy and lay people to Holy Communion, on their expressing their desire to communicate.

Further accessions to the Society of St. Willibrord are the Bishop of Argyll and the Isles, Bishop of Thetford, and the Archdeacon of Bodmin as vice-presidents, and on the committee also, the Rev. W. H. Frere, Superior of the Community of the Resurrection, and Dr. Alfred Fryer, F.S.A., president of the Bristol District Union of the E. C. U.

EXTENSIVE MISSION UNDER WAY AT BIRMINGHAM, ENGLAND

All City and Near-by Churches Are Participating

DISCUSSSION OF TERMS "CATHOLIC" AND "ROMANIST"

Important Lectures Given on Two Subjects

RESTORATION OF MURAL PAINTINGS AT ALL SAINTS', MARGARET STREET

The Living Church News Bureau
London, February 2, 1909

BY this time next week Birmingham will be fairly in the benign grip of a great Church mission, the like of which will never before have been known in the history of this midland city. The mission, designed to include all the parishes in Birmingham and its suburbs, has been initiated and arranged by the Evangelistic Council of the diocese, and for the past twelve months its work has been mainly devoted to the preparation of the mission. It is to be a ten days' mission, and will commence on Saturday, February 6th. A welcome will be extended by the Bishop to the missioners at a social gathering on Saturday afternoon, followed by a reception service in the Cathedral, when the Bishop will formally commission the missioners, to the number of 150, to their respective parishes; and at 8 o'clock the same evening the mission will commence throughout the city. Among the chief missioners may be mentioned: The Rev. Father William, Superior of the Society of the Divine Compassion; Father Andrew, of the same Community; Father Hodge, S.S.J.E.; Fathers Bull, Bickersteth, Hart, Horner, Pearse, Sharpe, and Symonds, all of the Community of the Resurrection; the Rev. H. Ross of St. Michael's, Shoreditch; and the Rev. Vibert Jackson of the Mission of the Holy Spirit, Newcastle.

CONTROVERSY OVER THE CATHOLIC NAME.

An interesting correspondence, and one doubtless, too, of real educational value, is going on in the columns of the *Saturday Review*, respecting the terms "Romanist," "Catholic," and "Protestant." The words are being employed in different senses. The Rev. Father Thurston, S.J., says: "I do not see why Anglicans would be sacrificing a principle if they called us [*i.e.*, the adherents of the Roman Papacy] by the name we commonly bear on the Continent"—that is, "Catholics." The Rev. W. J. Sparrow Simpson (chaplain of St. Mary's Hospital, Ilford), who writes in reply to Father Thurston, handles the question with conspicuous ability. He argues from the Anglican Catholic standpoint in the following cogent and lucid manner:

"Certainly the Anglican is willing to accord a claimant any title consistent with the rights of his own Communion; but the Romanist will not be content with the title 'Catholic,' except in a sense which on principle the Anglican cannot concede. It is a misfortune inherent in two mutually incompatible conceptions of the Church's constitution that the Roman obedience is bound to assert and the Anglican to reject an exclusive claim to the epithet 'Catholic.' It is not the claim to a use, but the claim to an exclusive use, which creates the *impasse*. Would Father Thurston concede to Anglicans a right to be known as Catholic? or would he consider this as a sacrifice of principle? If he would yield us this, wherein do we differ? If he would not, then the concession of the title means sacrificing a principle: and this, surely, on either side. That the term 'Catholic' is the title which the Roman Communion commonly bears on the continent is due to the wholly different principles of the continental Reformation. That popular usage in England often employs the terms 'Catholic' and 'Romanist' as if they were synonyms is only an instance of popular inexactitude. For those who interchange these expressions are, when challenged, for the most part unprepared to accept the theological implications. They do not intend to affirm that the Catholic Church is confirmed to adherents of the Roman See. Their agreement is verbal, not intellectual; the language is popular, not scientific." In conclusion, our Anglican Catholic advocate says: "At any rate, for the Anglican, the term 'Romanist' is a possible title for the adherent of the Roman See, which the term 'Catholic' is not—at least in the only sense in which the latter will accept it."

TWO NOTABLE SERIES OF LECTURES.

Mr. Athelstan Riley has recently delivered the concluding lecture to the Toynbee Antiquarian Society on "The Holy Eastern Church: Its Divisions and Its Liturgy," on both occasions to large and appreciative audiences. The lectures were enlivened by anecdotes of the numerous prelates and officials he had met, not least of whom was the late Father John of Cronstadt. Dealing with the Russian Church, by means of a series of slides, its elaborate ceremonial was illustrated. In connection with these lectures visits have been made to the Greek church in Bayswater, where the chief Archimandrite showed great consideration, in the exhibition of the sacred icons, vessels, vestments, etc.; also to the chapel of the Russian Embassy, where the Rev. Eugene Smirnoff addressed the party, and also exhibited the ecclesiastical ornaments, describing their uses.

Yesterday week the Rev. Father Waggett, S.S.J.E., began his lectures on "Natural Inheritance and Moral Responsibility," at Cambridge, to what must have been, according to report, one of the most remarkable audiences ever seen in that university town. The Victoria assembly rooms had been engaged for the purpose, which are capable of holding about 300; but on this occasion there were men standing all down the passages, and some even kneeling and sitting on the floor to take notes. The listeners comprised all grades and ages of 'varsity men, from the master of Trinity to last term's freshmen, and the lecturer was greeted with the greatest enthusiasm. *En passant*, Father Waggett, I think, may be said to occupy an almost unique position among men of note at the present day—from belonging alike to the religious life and the world both of natural and moral philosophy.

RESTORATION WORK AT FAMOUS LONDON CHURCH.

A scheme for the restoration of the east wall of All Saints' Church, Margaret Street, based on the report of a sub-committee, has now been approved by the Church council, and they have issued a circular to the friends and supporters of All Saints', asking for their help in carrying it out. In view of the jubilee of the church being celebrated this year—on May 28th—it has been decided that the whole restoration shall commemorate the jubilee, and a portion of it will form a memorial to the late beloved fourth vicar, the Rev. George Frederick Holden. One of the chief features of the singularly ornate interior decoration of this famous modern London church is the set of mural paintings, fifteen in number, on the east wall, which were all completed before the consecration of the church in 1859. They are the work, as this circular states, of William Dyce, R.A. (1806-1864), "who may be described as one of the first pre-Raphaelites." It is added he was a man of great genius, and highly accomplished in many ways, and a great deal of his time was taken up by the organization of art in this country. Unhappily, the paintings never lived; they began to perish immediately. In 1905 the condition of the wall had became so grave that it was generally felt that it was imperative to deal with it. And since then the matter has been under careful consideration, with the result that the council is now ready to proceed with the work of restoration. For the execution of the work the sum of £2,500 will be required.

The Bishop of Worcester has been medically advised to go abroad as soon as possible, and not to return before Easter.

J. G. HALL.

CHURCH NOTES FROM THE SUDAN.

[*Continued from Page* 529.]

Sarabamoon, the Coptic Bishop of Nubia and Khartoum, with his small staff of clergy, has lately erected a handsome church within this city, dedicated to St. Mark and St. Mary the Virgin. The Orthodox Greeks have also a church ready for consecration by Photius I., having been built by their own manual labor. The Austrian Roman Catholic mission, which has been long in this field, has several fathers and sisters and possesses a splendid site on the river front, on which they intend to erect a handsome church. The Maronites have also a small church adjoining the same site. Hence the importance of the Anglican Church being properly represented. The nation responsible for this country's welfare cannot afford to be the least backward as regards the public worship of Almighty God.

CHRIST never built a house, but more splendid edifices have been built to His memory than to all other names put together in the world's history. He never wrote a line of music, but He has inspired more music than any other man. He never painted a picture, but painting was born in His birth. He wrote no great books, but He inspired the most splendid literature the world has seen. He wrought no specific reform, but wherever His Cross has gone slavery has been abolished, war has been ameliorated, and pestilence has disappeared. The Christian looks back through this ever-increasing illumination and sees in the far-off century the Star from which it comes, and believes that in Him he gets the answer to the cry, "Oh, that I knew where I might find Him!"—*Lyman Abbott.*

DEATH IN CHICAGO OF REV. DR. DAVENPORT

Distinguished Canonist and Educator Passes to His Rest

SOCIAL SERVICE COMMISSION DIVIDES WORK

Arrangements for Lenten Noonday Services

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, February 16, 1909

THERE died at his residence, 656 Park Avenue, Chicago, at 2 o'clock in the morning of February 10th, Frederick Parker Davenport, D.D., professor of Ecclesiastical History and Canon Law in the Western Theological Seminary. His death was due to a heart trouble from which he had suffered for four years. Dr. Hall administered the last sacramental rites to Dr. Davenport, and read the Commendatory Prayer at the last of them.

Dr. Davenport was born in Troy, N. Y., June 3, 1853. He was graduated from St. Stephen's College in 1873, receiving from the same college the degree of Doctor of Divinity in 1888; and from the General Theological Seminary in 1876. He became tutor in the Seabury Divinity School in 1876 and at Racine College in 1878. He was rector of the Church of the Redeemer, Cairo, Ill., 1881-1891. From 1891 to 1905 he was rector of Calvary Church, Memphis, Tenn.; and professor of Ecclesiastical History and Canon Law at the Western Theological Seminary from September 1905 until his death. He was elected deputy to the General Convention of 1886 and to every succeeding convention until that of 1907 inclusive. His serious illness prevented his attendance at the Convention of 1907. He did notable service in the General Convention and held the important position of chairman of the Committee on Canons from 1892. Dr. Davenport was a widely recognized authority in Canon Law and Ecclesiastical Polity.

REV. F. P. DAVENPORT, D.D.

He married, in June, 1883, Miss Fanny N. Willis, who now survives him.

After a service in the chapel of the Western Theological Seminary, in which the Rev. Drs. W. C. DeWitt and F. J. Hall officiated, his body was taken to the train on the evening of the day of his death. His burial was in Metropolis, Ill., the afternoon of February 12th, the funeral being held at St. Alban's chapel.

The funeral was conducted by the Rev. David Wright, rector of Grace Church, Paducah, Kentucky, assisted by the Rev. E. C. McAllister and the Rev. William Marshall Whiteley, rector of St. Paul's Church, Mound City, Ill. The service was very simple and impressive.

It is understood that Dr. Davenport's departments in the Western Theological Seminary have been temporarily provided for, pending more permanent arrangements.

WORK OF SOCIAL SERVICE COMMISSION.

The Social Service Committee recently appointed by the Bishop in accordance with the action of the last convention has organized for work and entered very enthusiastically upon its duties. Sub-committees have been appointed as follows, each to report to the general committee, which, in turn, will prepare a report to the convention in May: "Relation of the Church to Labor," Rev. Dr. Wolcott of Highland Park, Mr. J. T. Harrahan, president of the Illinois Central railroad; "Social Evil," Dean Sumner, Mr. Malcolm McDowell, secretary Central Trust Co.; "Public Health," Rev. W. O. Waters, Mr. J. D. Hibbard of the John Davis Co.; "Child Protection," Rev. Dr. Page and Mr. Frederick DeKuatel, treasurer Mackie-Lovejoy Co., and Hull House; "The Saloon and Associated Evils," the Rev. E. J. Randall and Mr. Amzi W. Strong, lawyer.

SUNDAY SCHOOL INSTITUTE.

The West Side and West Suburban Sunday School Institute held its winter meeting at St. Martin's Church, Austin, on Wednesday, February 10th. Nearly one hundred teachers and clergy attended the meeting, which was exceedingly instructive and helpful. The afternoon paper was on the subject: "The Value of Sunday School Work in the Missionary Field," and was given by the Rev. Herbert Prince, curate of Grace Church, Oak Park. Following the supper and social hour, the Rev. H. W. Starr of Winnetka led the discussion, the subject being: "The Preparation and Presentation of the Lesson." The Rev. W. B. Hamilton of Calvary, Chicago, conducted a question box. The Rev. E. V. Shayler of Oak Park, the president, presided over the sessions.

LENTEN ARRANGEMENTS.

The noon-day Lenten services to be held, as in the past few years, at the Chicago Opera House, promise to be of especial interest this year. More speakers have been asked than last year, each clergyman taking two instead of three services. The following is the list of speakers and their dates of assignment:

Ash Wednesday...The Bishop of Chicago.
February 25-26-27 The Rev. E. A. Larrabee, Ascension.
March 1-2.....The Rev. J. H. Edwards, Our Saviour.
March 3-4 .....The Rev. W. W. Wilson, L.H.D., St. Mark's.
March 5-6 .....The Rev. J. D. McLauchlan, Kankakee.
March 8-9 .....The Rev. F. DuM. Devall, St. Andrew's.
March 10-11 ....The Rev. W. C. DeWitt, D.D., Western Theo. Sem.
March 12-13 ....The Rev. G. C. Stewart, Evanston.
March 15-16 ....The Rev. T. B. Foster, La Grange.
March 17-18 ....The Rev. Dean Sumner, Cathedral.
March 19-20 ....The Rev. W. B. Hamilton, Calvary.
March 22-23 ....The Rev. E. V. Shayler, Oak Park.
March 24-25 ....The Rev. W. O. Waters, Grace.
March 26-27 ....The Rev. R. H. F. Gairdner, Austin.
March 29-30 ....The Rev. A. G. Richards, Lake Forest.
March 31-April 1. The Rev. H. W. Starr, Winnetka.
April 2-3 .....The Rev. Herman Page, D.D., St. Paul's.
April 5-6 .....The Rev. P. C. Wolcott, D.D., Highland Park.
April 7-8 .....The Rev. S. B. Blunt, Redeemer.
April 9-10—Good Friday and Eastern Even—The Bishop of Chicago.

Grace Church is to continue this year the noon-day Lenten services, which were inaugurated some years ago. Increasing interest on the part of workers in the neighborhood seems to indicate that they fill a need in this busy city of manifold interests and distracting influences.

BROTHERHOOD CONFERENCE.

A sectional conference of the west side Brotherhood men, including western suburbs, is to be held on the evening of February 19th at St. Barnabas' Church. The address and subject for discussion has been especially well selected, being "How can I best observe Lent as a Brotherhood man?"

BUREAU OF CHARITIES EXPOUNDED AT DEANERY MEETING.

The quarterly meeting of the North-Eastern Deanery, was held at St. Luke's Church and parish house, Evanston, on Tuesday, the 9th. Forty-eight of the clergy were present—one of the largest attendances in several months. Following the opening service the Civics Committee introduced the speaker of the morning, Mr. Alexander M. Wilson, general superintendent of the Chicago Bureau of Charities, who spoke most interestingly on "How the Bureau may be helped by the Church, and how the Church may make use of the Bureau."

He gave a brief history of the movement of organized charity, citing the fact that in the early ages the Church looked after the poor with but little aid from private and practically no aid from public charities. Economic conditions have so changed that it has been impossible for the Church to care for the increasing number of poor, especially in large communities like Chicago. As a result there are now four schools of social service and philanthropy in this country, where workers are trained in all the philanthropic problems which confront the Church, and the best methods to pursue in an attempt to solve them. Mr. Wilson appealed for men and women, especially those in outlying suburban parishes, to assist the Bureau as friendly visitors to the poor. He cited the fact that Boston has one thousand while Chicago has only three hundred. Mr. Wilson expressed the great desire of the Bureau to extend the use of its files and its workers to the clergy in the investigation of cases.

Mr. Wilson was plied with a great many questions and the discussion was most interesting and instructive. A very excellent luncheon was served in the newly remodeled parish house, by the ladies of St. Luke's, after which the Deanery listened to a most scholarly paper by the Rev. Dr. Hall, on "Evolution," which he discussed in its bearing on the doctrine of the fall.

The general theory of Evolution was defined and the particular views of Lamarck and Darwin were described. The subsequent modifications of Darwin's theory by Weismann and Devries were also explained. The newer explanation of evolution by Devries, involving, as it does, sudden mutations of species, was shown to simplify some-

what the task of proving that the evolution theory is not in conflict with the Catholic doctrine. The doctrine of man's primitive state of grace and fall was defined, scholastic and Protestant accretions being pointed out and eliminated. The paper set forth the advantages of Catholic over Protestant doctrine, especially in its emphasis upon the supernatural quality of man's primitive state, and made clear the fact that a belief in the physical evolution of man's body leaves the Catholic doctrine of original righteousness and of the fall untouched; provided a belief in the supernatural factor in man's origin and primitive conditions is retained.

UNVEILING OF MEMORIAL WINDOWS.

At Grace Church, Oak Park (Rev. E. V. Shayler, rector), three beautiful memorial windows were unveiled last Sunday afternoon. One of these depicts the appearance of our Lord to the disciples in the upper chamber during the evening of the first Easter Day, being the subject of a memorial to Joseph Perrine Sharp, for many years a vestryman of the parish. Another double window in the nave is a memorial to Rose E. Evans, the subject being the raising of the daughter of Jairus. The third is the center window in the baptistery, Christ blessing little children, and is given in memory of William Holland Gunthrop, who entered into Paradise at the age of three years. Two other windows are now on the way, and will shortly be installed.

The rector and vestry of this parish, upon the erection of the new church some years ago, adopted a logical sequence for all the church windows, and donors are required to give the subject designated for such windows. The vestry also passed a resolution that all glass shall be procured from the same company, in order that there should not be the kaleidoscope effect often seen. After due investigation they selected Heaton, Butler, & Bayne of London, Eng., and the first installment of windows seems to justify the selection, for the unanimous verdict is that for correctness, religious thought, delicacy of coloring, and all that makes up an exquisite window, these windows cannot be surpassed.

MISCELLANEOUS ITEMS.

The executor of the estate of the late Rev. H. T. Hiester, the oldest priest of the diocese when he passed away, has turned over to the Bishop $500, left by the Rev. Mr. Hiester for the preservation and care of the cemetery at St. Andrew's Church, Farm Ridge. It is to be held in trust by the trustees of the Endowment Fund of the diocese for investment, the income to be applied towards the proper care of the cemetery.

Since the appointment of the Rev. Irving Spencer to the mission of St. John the Evangelist, many new activities have been inaugurated. The Rev. H. W. Starr, the rector at Winnetka, is giving much thought and effort to assist Mr. Spencer in his work, preaching at Sunday evening services and taking various classes for instruction. On Wednesdays of each week a service in German with an address is held, and is largely attended by the many Germans who reside about the mission. The following well known laymen of the diocese have consented to serve on the finance committee of the mission, and have been recently appointed by the Bishop: Messrs. Frederick Greeley, Robert Hall, John Green, and Harry L. Street. With the advent of these gentlemen from outside of the mission, new life and vigor are bound to come into the work. The outlook at St. John's is just now full of promise.

The Rev. and Mrs. Ze Barney T. Phillips were called to New Orleans, Saturday, by the illness of Mrs. Phillips' mother, Mrs. E. R. Hews. Mrs. Hews, who had contracted pneumonia, died before her daughter arrived. Mrs. Hews was well known in Chicago, having lived here with her daughter for a time several years ago.

RENMUS.

IT IS NOT quite our province to preach in these columns, but we should like at least to say that if Lent has not been a blessing to us, it is our own fault. And the fault lies chiefly in the fact that we have been supposing that all we have to do is to attend more services, and pray more prayers, and receive more Communions, and we shall become a very saint indeed, and so we have been rather a better target for Satan than before Lent began.—*Los Angeles Churchman.*

A HOMELY recipe for humility is given by Robert Burdette, humorist and preacher. "If you want to realize your own importance," he advises, "put your finger into a bowl of water, take it out, and look at the hole." If this were done a dozen times a day by some Christians, says the *Church Guide*, it would make them easier folk for others to work with in the church, not to speak of the benefit to their own souls.

ANXIOUS CONDITION IN GENERAL MISSIONS

The Church is Not Making Good the Appropriations of the Board

VIEW OF THE FIELD AS SEEN AT THE FEBRUARY MEETING OF THE BOARD OF MISSIONS

THERE was a very large meeting of the Board of Missions on the 9th instant; only seven of the elected members being absent and many of the honorary members being present, called to New York to attend the meeting of the House of Bishops the next day. There were also three representatives of the missionary departments in attendance.

The treasurer's report showed that the society has lost during the month $1,000 of the gain reported to January 1st. The receipts were then $15,000 more than up to January 1, 1908. The receipts to February 1st were $14,173.44 greater than those to the corresponding date last year. It is most gratifying however, that this increase is in contributions from every usual source; an analysis showing no falling off in any item. As was shown in the treasurer's last letter to the Church, even if this increase should continue proportionately for the rest of the fiscal year there would be nothing like an adequate amount received to pay off the loss to September 1st last, from funds invested to protect the credit of the society, and so impressed was the board with the condition of the finances that it was resolved that "new appropriations for maintenance and furtherance of existing work be made, for the present, only to meet imperative exigencies as they arise; and that the Church be informed of this action with the hope that immediate and general efforts may be put forth to increase our receipts materially in order that the aggressive work which so needs to be done may soon be vigorously prosecuted."

After consideration for a month it was determined that the office and work of an Educational Secretary be continued. The Corresponding Secretary has assumed the additional duty at present, but it cannot be long before an Educational Secretary must be elected in the room of the Rev. Mr. Smith, resigned.

The question of new appointments being ever pressing, a resolution was adopted that in all instances where women candidates for the mission field are trained at the board's expense in one of the deaconesses' schools, the final appointment to the position sought shall be made only in case the results of the training have proved satisfactory.

Looking forward to the appropriations for the next fiscal year, it was determined that the aggregate of appropriation to each field should be subject to the revision of the board as a committee of the whole before the adoption of the budget should be finally considered.

At the request of the Council of the Missionary Departmnt of New England the board determined that, in its annual report, the general disbursements of the board should be further particularized; attention, however, being directed to the fact that most of the items called for by the resolution of the said department have been regularly made known to the Church heretofore in the board's publications.

TO VISIT COLLEGES.

At the December meeting a memorial was received from the Church Students' Missionary Association requesting that the board appoint two secretaries to visit colleges in the country; the business of such secretaries being in particular to provide for the systematic presentation to students of the work and claim of the Church's missions and its ministry; the association offering to provide funds sufficient to cover the expense of such appointments for the space of two years. The condition having now been fulfilled and the amount required for two years guaranteed by the said association, the board instructed the general secretary to nominate to it a man and a woman to fill the offices named for the space of two years, with the understanding that, at the end of two years, the whole matter should be taken into consideration by the board with a view to determining whether or not these officers should be made permanent. The general secretary nominated for the term Deaconess Goodwin, who was duly chosen; and for the time being, the incumbent of the office, the Rev. John J. Gravatt, Jr., who was also chosen.

PORTO RICO.

The Bishop of Porto Rico says that no one will be surprised to hear that they must have a new church at Mayaguez. On January 20th seven were confirmed in the old coffee warehouse which they

[*Continued on Page* 540.]

Two Diocesan Conventions

GEORGIA DIOCESAN CONVENTION

The Bishop Able to Preside at a Part of the Sessions

NO "OPEN PULPIT" TO BE TOLERATED IN GEORGIA

THE eighty-seventh convention of the diocese, the first under the new Bishop, assembled in Christ Church, Savannah, on Wednesday, February 10th. The clergy entered in procession, all vested in surplice and stole, and the Holy Eucharist was celebrated by the Bishop, the Ven. Archdeacon Winn being epistoller, and the Rev. Dr. Strong, senior priest of the diocese, gospeller. After the clergy had retired and laid aside their robes, they returned to the church and the convention was called to order by the Bishop, who stated that, although improving in health, it would be unwise for him to preside at all sessions of the convention. The Rev. Dr. Strong was unanimously elected chairman of the House, to preside when the Bishop should be absent. In the afternoon reports of various officers and committees were presented. Most of these were of a routine nature, but those upon diocesan missions and upon the University of the South called forth some stirring speeches in the debates. The Bishop was especially earnest in speaking upon the latter subject, which lies very near his heart.

A large congregation attended the missionary session of the convention at night, when several admirable addresses were made, one notably so by the Rev. Mr. Patton, secretary of the Fourth Department.

THE BISHOP'S ADDRESS.

On Thursday morning the Bishop delivered his address, of which the following is a condensation: He asked the convention to bear with him with the same generous consideration which it had manifested during the past nine months. He thanked the convention for its patience and affection and trusted that it would not be long before he was in a position to begin the active work of the diocese. The Bishop referred to the blow which the diocese suffered in the deaths of Mr. and Mrs. Frank H. Miller so close together. Mrs. Miller was for many years the diocesan secretary of the Woman's Auxiliary.

CLERGYMEN NEEDED.

The only respect in which the work of the diocese was hindered has been in the insufficient supply of clergy to fill the missionary stations. This arises from two causes, said the Bishop. In the first place the best men are sought and all of the best men are busy, which is always the case. The second reason was that the available supply of the clergy was decreasing each year. He spoke of the inadequacy of the salaries allowed priests in the Church. The cost of living is high, and even when the salaries are adequate there is in many cases a delay in payment, which makes the existence of the minister rather precarious at times.

Of Canon 19 he said that "in the administration of this diocese we must all understand that the canon does not permit the interpretation of what is called 'The Open Pulpit,' and that we must agree that it shall be interpreted strictly in accordance with the plain meaning of the language used; that our interpretation shall not be influenced by our wishes or private opinions of Bishop, priest, or laymen; not by the ideas which were expressed by the language of many of those who advocated it and voted for it in General Convention. I am sure that I shall have the cordial coöperation of every clergyman in the diocese in my endeavor to obey the law myself and to have it obeyed by all others."

Through the kindness of Bishop Nelson of Atlanta, the Bishop has become the possessor of the original seal of the first Bishop of Georgia, the Right Rev. Stephen Elliott, and he has adopted this as his own seal. This should not be the property of any individual, but that of the diocese, and therefore he presented it to the convention subject to his own personal use as long as he was Bishop. He asked that the convention recommend an appropriate seal for its own use and appoint a committee to report at the next convention.

The remainder of the session was occupied with routine work. The Standing Committee, secretary, treasurer, and chancellor were re-elected, as were most of the officers and committees. Some amendments of local interest were made to constitution and canons, and assessments and apportionments were arranged on the usual basis.

The convention adjourned Thursday night, to meet next year in Americus.

OUR RELIGION is the religion of the forward look. This is only our dawn of opportunity. Unlike the old world, which turned back to the past to dream of its age of gold, our Golden Age is yet to come. The tide of the life of our Lord's Church, the tide of our individual life, is rising, but it is yet far from the flood. Because we believe, we love, and because we love, we hope. He is a poor disciple of our Lord who dreams that the past holds most or that the present is the crowning time of joy.—*Selected.*

MONTREAL JUBILEE SYNOD

Canadian Diocese Observes a Happy Anniversary

BISHOP FARTHING PRESIDES FOR THE FIRST TIME

THIS is the jubilee year of the diocese. The fifteenth annual session of the diocesan Synod opened February 9th, with Holy Communion in Christ Church Cathedral. The sermon was preached by the Rev. J. Paterson Smyth, D.D., rector of St. George's Church.

THE SERMON.

Dr. Paterson Smyth's sermon was based on Isaiah 60: 3 and 62: 5. He said his message was one of hope. Good work was the outcome of hope. Optimism meant inspiration and ambition, and often success depended on it. He reviewed the mission work in the far West and spoke also of the progress of the Church near home in the long settled districts of eastern and central Canada. It was not reasonable to speak in a pessimistic strain while reading the history of the progress of the Church up to the time of the first jubilee of the Synod of Montreal. With this jubilee the Church in this diocese will enter upon a new era, under the leadership of a new Bishop, and there was everything to encourage them to go forward. The speaker felt confident the Church would rise to its opportunities.

THE BISHOP'S ADDRESS.

At the opening of the business session in the afternoon, Bishop Farthing delivered his charge. The address, which was felt to be a strong one, was received with much enthusiasm, applause being frequent and hearty. The Bishop was robed in a purple cassock and wore his pectoral cross.

Speaking of the happy auspices under which his work in Montreal was beginning, the Bishop expressed his pleasure in feeling that he had the confidence of the diocese. He paid a high tribute to the characters of his predecessors, Archbishop Bond and Bishop Carmichael, both of whom he had known and revered. Referring to Bishop Carmichael's plans for the extension of the Church in the neighborhood of Montreal, Bishop Farthing said he knew of no more fitting memorial to the late Bishop's memory than that suggested by Dr. Paterson Smyth, which was to build a church in a needy district to be known as the Carmichael Memorial church. It was hoped that steps would be taken at once, so that when the Synod meets next year the church might be dedicated.

Upon the question of Church Union the Bishop said, after dwelling upon the divine origin of the Church, its sacramental gifts, the history of the episcopate and its apostolical origin, and pointing out the importance of the principles of the Church in connection with the question of Church union, he had brought this matter forward because the question of "orders" is being discussed and must occupy a large place in the negotiations on Church Union which are in contemplation. The Bishop said also: "The existence of historic schools of thought bear witness to our breadth and toleration. I would not for a moment narrow the Church, for I feel that her comprehensiveness is her strength. Yet there are certain things which she holds which are the marks of her Catholicity. These she could never surrender without cutting herself off from the past and from the whole Catholic world. To narrow the Church and to surrender her Catholic inheritance would be to reduce her to the level of a sect."

After speaking of the constitution of the Church's ministry and of the difficulties in the way of union without a sacrifice which could not be contemplated, the Bishop added that all that could be done to further union should be attempted, and the recommendation of our Lambeth fathers that Churchmen should meet with those of other communions to discuss the differences between them, should be obeyed when opportunity offers. His own feeling was that nothing would do more to remove prejudices than to work side by side with fellow Christians in other religious bodies in every good work, whenever it can be done without sacrifice of principles. Working with them in all moral and social reform work would tend to bring about a better understanding, and it surely seemed that Churchmen's association with the Laymen's Missionary Movement had done much to remove deep-rooted prejudices.

Other matters touched upon by the Bishop in his charge were the control of the liquor traffic, the measures which the Church should take to combat the social evil, in the practical dealing with which question he said homes were needed where fallen women might be received with loving sympathy and counsel from Christian women.

Referring to the Diocesan Theological College, the Bishop mentioned the number of students who had engaged during the past summer in work in the northwest dioceses.

THE SYNOD AT WORK.

Among the matters discussed at the afternoon meeting, after the election of officers, and an address of welcome read to the Bishop by the vice-chancellor, was a resolution relative to the superannuation fund and that of the widows and orphans of the clergy. After a long debate the matter was referred to a joint committee on these

funds with instructions to report on a scheme after further study of the question.

MISSIONARY MEETING.

A public missionary meeting was held in the Synod Hall on the evening of the first day, and one on the evening of the second day in the convocation hall of the Diocesan Theological College. At the latter an address was given by Mr. Campbell White of New York, on behalf of the Laymen's Missionary Movement. Mr. White visited the Synod on the afternoon of the second day, when he was invited to a seat upon the platform.

MEMORIAL PAINTINGS.

The Synod authorized the purchase of paintings of the late Bishop Oxenden, Archbishop Bond, and Bishop Carmichael. Offers of the same had been made by two artists for a total sum of $600. A painting of the first Bishop, the Right Rev. Dr. Fulford, has been in the Synod Hall for many years.

BENEFICIARY FUNDS.

With regard to the scheme of consolidating the beneficiary funds of the diocese with those of any other diocese, the committee appointed to study the matter do not approve of the scheme. It is their opinion that any such scheme should emanate first from the General Synod, said scheme to be submitted for consideration and approval of the several dioceses of the ecclesiastical province of Canada.

MISCELLANEOUS.

A great part of Thursday was taken up with discussions on social reforms, questions in which practical Christianity could be shown in the form of advocating public morality. Bishop Farthing expressed his pleasure at the enthusiastic spirit displayed in the debate.

The Rev. Osborne Troop moved a resolution of congratulation on the presence of the Rev. Canon Ellegood and the Rev. Father Wood, the only surviving members of the first Synod of Montreal.

The report on Church extension showed how rapidly new missions were needed in the suburbs of the city.

The report of the committee for the Canadian Church Missionary Society showed that Montreal diocese had contributed $14,000 to its funds in the past year.

Friday morning's session was largely occupied with the appointment of committees having charge of the various departments of Church work.

During the morning the Bishop welcomed the Rev. Canon Dixon of Ottawa to the floor of the House and invited the Bishop of Fredericton to a seat on the platform beside himself. At an appropriate interval, the Bishop of Fredericton was requested on a formal motion by the vice-chancellor to address the Synod.

THE THEOLOGICAL VIRTUES.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

O Faith divine, for ever shine
Within this lowly breast;
Nor take thy flight until in sight
The vision is possessed.

O radiant Hope, on thy fair slope
I view the heavenly shore;
Lead thou me on till morning's dawn
Sees all my conflict o'er.

O Love supreme, at thy pure stream
May I for ever be
A constant guest with all the blest
Who joy to drink of thee.

Thrice happy those who find repose
In Faith, and Hope, and Love;
But of the three true love shall be
The gift which lasts above.

O Thou from whom all grace doth come,
Faith, Hope, and Love impart;
And chiefly make Thy Love to take
Possession of my heart.

WILLIAM EDGAR ENMAN.

THE VOICE OF MORTALITY.

But when the glory of the day is done,
When dies the sun,
The huge sea makes its moan upon the bars:
Up, as a great bell tolls,
The slow voice rolls,
Only to die among the silent stars.
That living thing, the deep
That cannot sleep,
Strong as a fallen angel shakes the ground:
In vanity of pain,
On coast and main,
The vast despair of the great sea doth sound.
Voicing the sorrow of mortality
That it is mortal, mourns the solemn sea.

L. TUCKER.

SOCIAL AND POLITICAL STUDIES.

BY CLINTON ROGERS WOODRUFF.

XIV.—THE PITTSBURGH SURVEY.

CHARLES BOOTH gave us a sociological survey of London. Rountree gave us one of York, and now *Charities and the Commons,* with the aid and backing of the Sage Foundation, has given us the Pittsburgh Survey, an extended, careful, painstaking study of this great, typical industrial center. As Paul U. Kellogg, director of the Survey, declares:

"God and man and nature—whosoever you will—have drafted a mighty and irregular industrial community at the headquarters of the Ohio; they have splashed, as Kipling puts it, at a ten league canvas with brushes of camel's hair. Under the name of the Pittsburgh Survey, the Charities Publication Committee has carried on a group of social investigations in this great steel district. In a sense we have been blue-printing Pittsburgh. Full reports are to be published later in a series of volumes by the Russell Sage Foundation, reinforced by photographs, maps, charts, diagrams, and tables.

"The Pittsburgh Survey has been a rapid, close range investigation of living conditions in the Pennsylvania steel district. It has been carried on by a special staff organized under the national publication committee which prints this magazine. It has been financed chiefly by three grants, of moderate amount, from the 'Russell Sage Foundation for the Improvement of Living Conditions.' It has been made practicable by coöperation from two quarters: from a remarkable group of leaders and organizations in social and sanitary movements in different parts of the United States, who entered upon the field work as a piece of national good citizenship; and from men, women, and organizations in Pittsburgh who were large minded enough to regard their local situation as not private and peculiar, but as a part of the American problem of city building."

The main work was started in September 1907, when a score of men and women of established reputation as thoughtful students of social and industrial problems spent the month in Pittsburgh. Their diagnosis was the basis of a series of specialized investigations projected along a few of the lines which promised significant results. The staff included not only trained investigators, but also representatives of the different races who make up so large a share of the working population dealt with. Limitations of time and money set certain definite bounds to the work, and the experimental nature of the undertaking, and the unfavorable trade conditions which during the past year have reacted upon economic life in all its phases, have set other limits. "Our inquiries," Mr. Kellogg tells us, "have dealt with the wage-earners of Pittsburgh (*a*) in their relation to the community as a whole, and (*b*) in their relation to industry. Under the former we have studied the genesis and racial make-up of the population; its physical setting and its social institutions; under the latter we have studied the general labor situation: hours, wages, and labor control in the steel industry; child labor, industrial education, women in industry, the cost of living, and industrial accidents."

The investigators chose a psychological moment for their work. The community was feeling the first movements of a civic uprising and experiencing the first benefits of Mayor Guthrie's administration. Within the field of the Survey and during the past year the Associated Charities of Pittsburgh have been organized under the efficient leadership of a trained charity worker, Charles F. Weller. The force of tenement inspectors has been doubled and has carried out a first general housing census, and a scientific inquiry, under the name of the Pittsburgh Typhoid Commission, has been instituted into the disease which has been endemic in the district for over a quarter of a century. A civic improvement commission, representative in membership and perhaps broader in scope than any similar body in the country, is now in process of formation, with that splendid Churchman and citizen, H. D. W. English, as the chairman.

Mayor Guthrie bore testimony to the same effect in his address of welcome to the National Municipal League. He said:

"There is in the city of Pittsburgh to-day a living, powerful sentiment working for civic betterment. The people are conscious of what they lack, they have awakened to what they can get, and I believe there is a strong determination among them to secure it. Civic administration has too long been simply or largely a matter of political favor or of disbursements more or less recklessly of a certain sum of money annually and the distribution of favors and franchises. The people know now that that is not the purpose of city government: that the true, just purpose of city government is to make the lives of the people in our congested community safe, healthy, happy, giving them an opportunity to develop and grow, and to free and protect them from those evils which necessarily follow

from great centers of congestion unless the matter is properly directed and controlled by city government. No other power is sufficient. Individual effort is powerless. Aggregated individual effort, unless backed by the power of the state, is helpless to protect the people and give them what they ought to have. Believing this, we welcome you here on this occasion. We wish you continued prosperity and success in your work. We hope that your stay with us will be pleasant, and that it will be what you most earnestly hope for, beneficial in promoting those great objects for which you have been organized."

Why was Pittsburgh selected for this close-range investigation of conditions of life and labor? It was chosen because it was a typical industrial American city, and because, and this is fundamentally important, there was to be found there a degree of local sympathy and coöperation without which the work could not have been successfully carried on.

Perhaps I can give a still better answer by paraphrasing a letter which Dr. Peter Roberts, one of the secretaries of the Y. M. C. A. International, and who has given a great deal of attention to Pittsburgh, wrote to me last autumn.

Pittsburgh is typical, he declared, of American industrial life. Here representatives of all European nations form a cosmopolitan army, marshalled every morning by a thousand gongs, whose harsh notes none fails to understand. The organizing genius of America sets this polyglot mass to work, producing wealth which, in magnitude, stands matchless in the history of the world. English is the language of the office and the administrative force, but as we descend the industrial pyramid a Babel of tongues is heard in the lowest stratum. The dirty, disagreeable, and dangerous tasks fall upon the Slav and Lithuanian, the Italian and the Greek; and these people pay the major part of the vicarious sacrifice incident to our industrial life. Serious sequences follow these conditions. The hospitals are filled with peoples of foreign tongues, where they are patched up and sent forth crippled and maimed to continue the struggle for subsistence. Many foreigners lie in consecrated ground, the victims of carelessness and rush in industrial plants. How many are killed, how many are incapacitated, there is no way of knowing; for many of the incapacitated are shipped back to fatherland, and the widows and orphans who mourn the dead are on the hills of Galicia or in the fields of Italy; their wail is three thousand miles removed from the heart of humane America.

These people get the lowest wage: $1.35 and $1.50 a day, and living in Pittsburgh! Is it any wonder they huddle together in cramped quarters, where dirt and vermin gather and where the strong bodies of men, raised in the simple life of agricultural communities of Europe, break down? If the laws regulating the lodging conditions of horses and cows in Pennsylvania were enforced in the crowded sections of the "Iron City," where foreigners live, they would not die of fever and disease as they do.

And what is there in this rich city that breaks the dull monotony of the foreigner's lot? Dr. Roberts answers what so many social workers are compelled to answer: "Drink, drink, that is all. It is the only outlet; cut it off, and there is nothing left this indispensable fertilizer of Pittsburgh wealth but sleep, which is far from peaceful or restful under conditions above stated."

This sluggish mass of humanity, so docile, so patient, so uncomplaining: does not Pittsburgh, Dr. Roberts asks, owe something to it? Why should not his sufferings and death be recorded; why should he be left the victim of unscrupulous landlords, industrial runners, and legal pirates? Is there not a body of philanthropic men in the city, ready and able to champion this man and see that industrial and social justice be done him? In his dirt and beer, we have forgotten that he has an aesthetic side. Give him an opportunity to sing and dance, to exhibit his works of art, and tell us tales of his youth, and the life of Slav and Lett, of Italian and Greek will be happier; and the reaction will be felt in the life of this thriving industrial center.

We have seen in a previous article what foreign cities are doing to improve housing conditions, and I hope to say more hereafter. But the problem for Pittsburgh is, What shall we do to save these men and women and children; what shall we do to make the second commandment a living reality? It is not only Pittsburgh that should ask that question, but every city where similar conditions exist, or show signs of existing.

Mr. Grosvenor Atterbury, in his address before the National Municipal League at Pittsburgh last November, put his finger on the critical point when he said that in a democracy a man has the right to do just as he pleases. At least we have always put it that way; but when you see how they have been sleeping at "Yoders" it raises the question as to the wisdom of that policy. "Liberty, Fraternity, and Equality" make pretty bad bedfellows, and we are just beginning to realize that fact.

"Fifty years ago America was convulsed over the evils of slavery, but I confess that it had its good points," he declared. "When you own an animal, especially a working animal, you take pretty good care of it, and I doubt if you would have found many instances of colored slaves being allowed to sleep in such damp, pestilential cellars. It did not pay. The trouble is to-day that we rent the men we employ. Yet, even from a utilitarian standpoint, it is a very grave question whether the employer who wants to practice the art of getting the greatest amount of work out of a man, can stop at the factory door; whether he has not got to go to the workingman's home, just as he goes to the stable where he keeps his horse, to see that the bedding is good and the feed and the water are fit. So to-day, paradoxically, the country is beginning to concern itself with the abuses of freedom! Beyond all competitors, in the past few decades, Pittsburgh has distilled fabulous wealth, but the process has left ugly, dangerous by-products. It would be true, probably, of any other equally rapid industrial growth—if there were any such; it is true to-day in a measure, in all our great cities; yet I believe Pittsburgh can turn even such malodorous refuse into materials of value, as it makes healing medicines from coal tar; can use even her tenements to add to her wealth as well as to her civic repute."

Mr. Atterbury further pointed out that the influence of the workingman's home is vital and far reaching, not only for what you might call direct reasons, but by reason of certain indirect influences to which we have given little thought as yet.

Take, for example, the question of waste. The President's Commission on the Conservation of Natural Resources has justified itself a hundred times over already, and they have not gotten further than the mouth of the mine. When they get to the kitchen sink, they will accomplish ten times more, Mr. Atterbury believes. They tell us that for every ton of coal that we get to a mine's mouth we leave over a ton behind, and that of the ton we get out, 5 per cent. of its stored energy finally does our work. But it is probably safe to say that for the greatest single item in this further waste of 95 per cent. you will have to look into the domestic ash can, where you are likely to find one-quarter of its contents unburned coal.

On the principle of large sales and small profits, the greatest saving is likely to be made by little economy in innumerable instances. We need no better illustration of this than the fabulous stores of actual wealth hived by the peasants of France, out of which, at the end of a devastating war, she paid her milliards to Germany, and from which to-day the nations of the world are still borrowing.

For the conservation of our resources, therefore, the waste at twelve or fifteen million kitchen sinks is as important as the waste at the mine mouth, and probably, in view of its educational aspect, far more so. "For the key to all our natural resources—the vitality of our laboring classes—lies for good or ill in the workingman's home."

He might have added with equal force and propriety that the housing of its people affords an important test of the civilization and the Christian principles of a community, for how can we love one another if we permit our fellow townsmen to live in hovels which undermine and destroy their comfort, their decency, their morals, their religion?

LENT.

THE FAST.

The time is come, the holy Lenten-tide,
When hearts, if ever, should be most sincere,
For He who looks behind the smile and tear
Discerns thy sorrow, or abhors thy pride.
Now, if thou dost in humble faith abide,
And hast no thought as pious to appear,
And thus resolvest still to persevere,
Thy fast is true, and thou art justified!

But if in sad habiliment, or bare,
Thou pacest back and forth upon the street,
That all may view and praise thy charity;
A trumpet hidden in thy very air,
And self-applause the lackey at thy feet—
Where is thy fast, O shameless Pharisee?

Morrisville Pa. RICHARD OSBORNE.

MISSIONARY BISHOPS ELECTED

Rev. N. S. Thomas for Wyoming and Rev. Benjamin Brewster for Western Colorado

HOUSE OF BISHOPS TAKES NO ACTION REGARDING THE MEMORIALS

THE meeting of the House of Bishops in New York last week was the occasion for the election of two Missionary Bishops and for the reception of a memorial of 1,165 of the clergy asking for an official interpretation of the present Canon Nineteen.

As the House meets *in camera*, but little can be learned of matters which deeply interest the clergy and laity who have a jealous concern for the Church.

The Bishops met in the Church Missions House on Wednesday, February 10th; sixty-one being present. Nominations were made for the priests to be elected Missionary Bishops for the jurisdictions of Western Colorado and Wyoming. The Presiding Bishop also laid the Canon 19 Memorial before the House signed by 1,165 of the clergy. It was the subject of earnest and animated discussion until 7 o'clock in the evening. At this meeting, three Bishops (Dr. Robinson of Nevada, Dr. Kinsman of Delaware, and Dr. Harding of Washington), consecrated since the Richmond Convention, were formally presented to the House. A committee of seven was appointed to consider nominations for Missionary Bishoprics.

REV. N. S. THOMAS,
BISHOP-ELECT OF WYOMING.

The day following, the House met and heard the report of the committee on nominations, whereupon the Bishops proceeded to Calvary Church for a corporate celebration of the Holy Communion. Immediately after the conclusion of this service, elections were held, and the Very Rev. Benjamin Brewster, B.D. (General Theological Seminary, 1886), was elected for Western Colorado to succeed the late Bishop Knight, and the Rev. Nathaniel S. Thomas (University of Minnesota, 1889), was elected for Wyoming.

The testimonials having been duly signed, the discussion on the Canon 19 memorial was resumed, and continued from 2:30 to 6:30 P. M. It is stated that debates were notably free from partisan positions. Finally, the following was adopted:

"*Resolved*, That this House, having had the petition regarding the Amendment to Canon 19 laid before it by the Presiding Bishop, request the Presiding Bishop to inform the memorialists that the House is not legally competent to take any action upon the memorial until the meeting of the next General Convention, when it will be ready to give all due consideration to the subjects with which the memorial deals."

Archbishop Platon of the Greek Church sent salutations to the assembled Bishops of the American Church.

What was the fate of the Clerical Union memorial relating to hasty depositions cannot yet be learned. The paper was transmitted in advance to the Presiding Bishop, who returned it with an opinion that the House of Bishops could not take the matter into consideration at this special session, since it was practically a petition for new legislation. Several Bishops, however, learning of the facts, expressed the belief that the matter might be considered by the Bishops "in council." Since no information as to what transpires among the Bishops when sitting thus informally is given out, THE LIVING CHURCH is unable to give information. It is quite possible, too, that the main purpose of the memorial has been accomplished by the mere fact of its publication, whether or not the Bishops formally receive it formally.

REV. BENJAMIN BREWSTER,
BISHOP-ELECT OF WESTERN COLORADO.

THE BISHOPS-ELECT.

The Rev. Nathaniel Seymour Thomas, Bishop-elect of Wyoming, is a son of Elisha Smith Thomas, late Bishop of Kansas, and was born in Faribault, Minn., in 1867. He was graduated at the University of Minnesota with the degree of B.A. in 1889, and became one of the faculty of St. John's Military Academy, Salina, Kansas, which position he resigned to complete his studies at the University of Cambridge, England. Returning home after a year and a half, he entered the Theological School of the Diocese of Kansas, from which he received his B.D. degree. He received Holy Orders at the hands of his father, who ordered him deacon in 1891 and advanced him to the priesthood in 1893. His early ministry was spent in Kansas, where he was first at Ottawa and then at Topeka; and from 1894 until 1897 was in charge of St. John's and St. Paul's Churches, Leavenworth, Professor of New Testament Exegesis in the Kansas Theological School, and Dean of the Atchison deanery. He became rector of St. Matthew's Church, Wheeling, W. Va., in 1897, and held that post until 1900, when he accepted his present work as rector of the Church of the Holy Apostles, Philadelphia. That parish numbers nearly two thousand communicants and is one of the largest in Philadelphia, requiring a capacity for organization not inferior to that required in a Missionary Bishopric. Mr. Thomas' splendid work in that parish gives excellent promise of efficient work in Wyoming. He declined an election as Missionary Bishop of Salina in 1902, and, in the same year, an appointment to a professorship in the Philadelphia Divinity School. In an interview Mr. Thomas is reported as saying that he would withhold his decision until after consulting with his Bishop and his vestry.

The Rev. Benjamin Brewster, Missionary Bishop-elect of Western Colorado, was for ten years rector of Grace Church, Colorado Springs, in the diocese of Colorado, and is thus no stranger to the state to which he is now asked to return as Bishop in its western half. He was graduated at Yale University with the degree of B.A. in 1882, and at the General Theological Seminary as B.D. in 1886. He was ordained deacon in 1886 and priest in 1887, spending his diaconate as assistant at Calvary Church, New York City. He became vicar of Calvary chapel on his advancement to the priesthood, and in 1891 accepted the rectorship of the Church of the Holy Communion, South Orange, N. J. He was rector of Grace Church, Colorado Springs, from 1895 to 1906, since which latter year he has been priest in charge under the Bishop at St. Mark's Cathedral, Salt Lake City, Utah. Mr. Brewster is a brother of the Bishop of Connecticut and a descendant of "Elder" Brewster of Puritan fame. He is 48 years of age.

A CONTRITE HEART.

CREATE AND MAKE IN US NEW AND CONTRITE HEARTS
(COLLECT FOR ASH WEDNESDAY.)

A contrite heart. Behold, I kneel,
My Lord, at Thy dear feet;
Look down upon Thy wayward child,
Accord Thy pardon sweet.
Oh hear, and, hearing, kindly lead
For well Thou know'st my every need:
Give me for sin of thought, of deed,
A contrite heart!

A contrite heart. For undone good,
For wrong I've failed to shun,
For idle word, for selfish aim,
Forgive me, Blessed One.
Help me my duties to fulfill,
And grant me for each impulse ill,
For wicked pride, for stubborn will,
A contrite heart.

And when this mortal life is o'er,
And Thou hast summoned me
Before Thy throne of dazzling white
For judgment, Lord, from Thee,
Oh, let me read in Thy dear face
That with Thine own shall be my place.
Accepted, through Thy tender grace,
My contrite heart!

MAI STEVENS.

NEW YORK RECTORS IN CONFERENCE

Movement to Provide More Adequately for Charitable Work

LEGISLATURE WILL NOT INVESTIGATE TRINITY CHURCH

The Living Church News Bureau
New York, February 16, 1909

AT a meeting held in the Church Rooms of St. Thomas' Church (Fifth Avenue and Fifty-third Street), on February 9th, about thirty rectors and assistant ministers of the city were present; the Rev. Dr. J. B. Wasson presided. A proposition to call a meeting of ministers of all names in New York, to consider charity, was made by the Rev. Dr. William R. Huntington, rector of Grace Church, who argued that it would be well for the Church clergy of the city to develope a neighborhood plan, such as is already in vogue in the lower part of the city. It is proposed that organized societies join also in this movement for simplification and protection in charity work from the professional and unworthy applicants. The charity organization society has agreed to coöperate.

NEWLY ORGANIZED WORK FOR STRANGERS.

In Hobart Hall, at the Diocesan House, there have been meetings for Italian and French young men, and clubs have been formed for special work among these strangers. A week or so ago, active efforts were made to gather as many young Japanese as possible in order to undertake a similar work for them. About one hundred attended the last meeting of the Japanese club, and they were addressed by the Japanese Consul-General of New York. He urged the men to separate and not live in colonies; to associate with Americans, and to substitute English for their native tongue. This club has for its objects social enjoyment, mutual insurance, and literary exercises. It is reported that there are about 3,000 resident Japanese on Manhattan Island.

HIGH ALTAR AND REREDOS AT HOLY CROSS CHAPEL, WEST PARK, N. Y.

Presented by Rev. Elliot White. [See New York Letter, Feb. 6.]

RALLY OF CADET CORPS AT ST. PETER'S.

St. Peter's parish hall, West Twentieth Street and Ninth Avenue, was comfortably filled on Thursday evening, February 11th, when the cadet corps from Holy Trinity chapel, Eighty-eighth Street, and from the Church of St. Mary the Virgin, with the corps of St. Peter's Church, gave an exhibition drill under Captain Budlong. In the early part of the evening the Rev. Olin S. Roche, rector of St. Peter's, made an address of welcome to the visitors and the guests. On being introduced, the Rev. John Keller of Newark, N. J., gave an address on "Christian Knighthood." The lecture was illustrated by pieces of mediaeval armor, weapons, flags, and present day decorations, ceremonies, and insignia. By request the Rev. Lucius A. Edelblute exhibited a valuable brass rubbing of a fifteenth century knight which he had taken from a tomb by permission of the Dean of Westminster Abbey. The boys sang patriotic hymns during the evening, and later had evening parade and salute to the National colors, the music being furnished by the bugle and drum-corps from the Church of St. Mary the Virgin. Captain Budlong has four hundred boys in the cadet organizations of several parishes in this city for military and religious training, thus supplying to boys of slender means the peculiar advantages of military boarding schools.

LEGACIES TO RECTOR AND EMPLOYEES.

Through the terms of the will of Mrs. Eva Smith Cochran, who left an estate valued at $8,000,000, many of the employees of the Smith Carpet Works at Yonkers are to receive the sum of $1,000 each. This bequest is for those who have served the firm for more than twenty-five years. There are 250 who will be benefited. News of the gifts reached the carpet-making plant about the noon-hour on Thursday, and there was great curiosity as to the beneficiaries. The bequests were not unexpected, since Mrs. Cochran had always taken a great interest in the mill employees. The number of beneficiaries constituted the surprise. There is a substantial legacy for the Rev. James E. Freeman, and another for a Yonkers hospital.

RECTOR FORTY YEARS SAVE ONE.

Celebrating his thirty-ninth anniversary as rector of Ascension Memorial Church on West Forty-third Street, the Rev. John F. Steen preached a sermon on "A Working Church and Characteristics of its Membership," at the morning service on the first Sunday in February. After serving three years as assistant minister of the Church of the Holy Trinity, under the Rev. Dr. Stephen H. Tyng, Jr., Mr. Steen took up the Ascension chapel work in 1870.

RECTOR INSTITUTED.

The Rev. George Ashton Oldham was instituted as rector of St. Luke's Church, Convent Avenue and 141st Street, on Sunday, February 14th. The Archdeacon of New York officiated as commissary in the absence of Bishop Greer. Dr. Nelson also preached the sermon. Seminary friends and classmates and a very large congregation attended the service.

MEETING OF THE NIOBRARA LEAGUE.

In the Church of the Incarnation, Madison Avenue and Thirty-fifth Street, a meeting of the Niobrara League was held on Sexagesima Sunday afternoon. Addresses were made by Bishop Hare, Bishop Johnson, and the Hon. Seth Low.

RELIGIOUS SERVICES IN THE HUDSON-FULTON CELEBRATION.

As at the recent William Penn anniversary at Philadelphia, religious services in the churches are to be a feature of the Robert Fulton and Henry Hudson celebration next summer. Two days have been set apart for such ceremonies, Saturday and Sunday, September 25th and 26th. A strong State committee on religious observation has been formed. These gentlemen will appeal by circular letter to churches and religious organizations to assist in celebrating the 300th anniversary of the discovery of the Hudson River and the 100th anniversary of the first successful steam navigation of the same river by Robert Fulton.

THE ST. JOHN'S CHAPEL CASE.

The case of St. John's chapel against Trinity parish, on the petition for a permanent injunction restraining the parochial authorities from closing the chapel, has been continued a second time and is now set for March 1st. The amended complaint, which has been filed, states *in extenso* the history of Trinity Church and of the building and maintenance of St. John's chapel, the yearly expense of the latter being placed at "$20,000 or thereabouts." It is related that the male adult members of the chapel are members or corporators of the defendant corporation with the right to vote at annual elections of wardens and vestrymen of Trinity Church, and, therefore, claim a vested interest in the property of the corporation. It is recited that there are about 116 male communicants of the chapel. The history of the attempt made by the authorities of Trinity parish to close the chapel is then stated, with the allegation that the acts thus enumerated "are highly arbitrary, unreasonable, and unjust," as well as "wrongful and unlawful." The statute law concerning the power of Trinity Church is then cited, showing the legal possibility of setting a chapel apart as an independent parish. It is then alleged that "the direct, immediate, and necessary effect of the closing of said chapel and the dispersion of its congregation and membership" will be to disfranchise the members of the chapel congregation at the next annual Easter

election for wardens and vestrymen. It is alleged that the closing of the chapel is also contrary to the provisions of the canons of the Protestant Episcopal Church and of the diocese of New York. It is alleged that St. Luke's chapel, to which it has been planned to annex the congregation of St. John's chapel, is about one mile distant from the latter and that its membership carries with it none of the qualities or rights "of a member or corporator in the defendant corporation, nor entitles its possessor to any vote or voice whatever at any of its elections, said chapel being a free mission chapel." The petition asks for a permanent injunction against Trinity parish, restraining and enjoining it from closing St. John's chapel or interfering in any way with its religious work and services, or with the rights and privileges of the defendants in the premises.

The Cuvillier bill in the legislature to investigate Trinity Church was killed unanimously by the Ways and Means committee on the ground that if the Trinity Church corporation is overstepping its corporate rights, it is a matter for the courts, and not for the Assembly.

It is reported, however, that another attempt will be made to ask the appointment of an investigating committee and it was stated that legislators who were interested had received a letter from the Rev. Dr. John P. Peters of St. Michael's Church, New York, stating that there was great need for such an investigation.

It hardly seems probable, however, that the legislature will mix into this question that concerns the Church alone. Many feel, as the New York *Globe* expressed it, that the proposal for such investigation is "ridiculous" and that it is time to "call a halt on the heckling of old Trinity which in certain quarters has been a popular pastime since the dispute arose over the proposed closing of St. John's Chapel. The advantage taken of the public discussion by notoriety seekers must have been as distasteful to the sincere protestants against the vestry's action as it has been to the decent sentiment of the community."

The proposal in Senator Brough's bill to revive the provision of the ancient charter giving to all members of Protestant Episcopal churches in the city the right to vote for officers and vestrymen of Trinity is one, as can readily be seen, that would be calculated to wreck the possibilities of good work on the part of Trinity Church, and would introduce into an American parish having enormous property interests the very worst phase of congregationalism with petty politics.

ALL OUR real miseries are internal, and we ourselves are the cause of them. We wrongly think that they come from outside, but we form them within us, out of our own substance.—*Anatole France.*

WASHINGTON MEMORIALS AT VALLEY FORGE.

A NEW memorial has just been added to the Washington Memorial Chapel at Valley Forge, in the form of a lectern, recalling the fact that General Washington officiated at the burial of General Braddock. The lectern will be dedicated on Washington's Birthday by the Bishop of Pittsburgh. It is a detail of the elaborate memorial group comprising also the pulpit and perclose, which are shown in the accompanying illustration. The lectern is inscribed on its base:

"George Washington read the Prayer Book Office for the Burial of the Dead at the Interment of Major-General Edward Braddock, July 14, 1775."

The inscription on the pulpit is:

"George Washington was first appointed Church Warden in Truro Parish, October 3, 1763."

That on the risers of the steps of the perclose is:

WASHINGTON MEMORIALS IN VALLEY FORGE CHAPEL.

"To the Glory of God and in Memory of Alan Wood, Jr.
July 6, 1834 October 31, 1902
And in Commemoration of George Washington, Warden
of Truro Parish, Virginia, and Lay Reader in
the French and Indian War."

In addition to this magnificent group is the memorial font, which is shown in a separate illustration and which is inscribed:

"George Washington was made a member of Christ, the Child of God, and an inheritor of the Kingdom of Heaven, in the Sacrament of Holy Baptism, Ministered according to the Use of the Church of England; whereof this Font is a Memorial and this the Record—George Washington, son of Augustine and Mary his Wife, was born ye 11th Day of February 173½, about 10 in the Morning, and was Baptized on the 3th of April following, Mr. Beverley Whiting and Capt. Christopher Brooks Godfathers and Mrs. Mildred Gregory Godmother."

LINCOLN CENTENARY OBSERVED.

The one hundredth anniversary of the birth of Abraham Lincoln was celebrated in the Washington Memorial Chapel, Valley Forge, on Friday, February 12th, at 3 o'clock. The Rev. Henry A. F. Hoyt, D.D., rector of St. John's Church, Lower Merion, chaplain of the National Guard of Pennsylvania, and a veteran of the civil war, preached a strong sermon on the religious character of Abraham Lincoln. The service was conducted by the Rev. W. Herbert Burk and the Rev. Francis T. H. Finn. General Kook Post, G. A. R., attended in a body, and the children of the Camp School, with their teacher, Miss Hipple, also took part in the service. Such a gathering as this is one

of the features of the work at this national chapel, where people of all faiths gather for special services. The congregation on this occasion crowded the chapel. The members of the Post were the guests of the Washington Chapel Guild, which is doing such excellent work in building up this mission.

The first council of the Third Missionary Department has recommended that an offering be made by the Sunday schools, February 21st, for the completion of the chapel, which is now only up to the window sills.

The work at Valley Forge is in charge of the Rev. W. Herbert Burk, rector of All Saints' Church, Norristown, Pa.

A SUGGESTION FOR COUNTRY PARISHES.

By James E. Wilkinson.

RECENTLY in looking up the history of St. John's parish, Ionia, one of the oldest in Michigan, I found an interesting circumstance. In considering the matter of salary, the vestry, apparently after consultation with the Rev. Melancthon Hoyt, priest in charge, voted to pay him $100 per annum in cash, to give him an acre of land, and a house. Was not this in a measure a return to the old idea of the parish glebe, and might it not be a solution of the small parish difficulty with its succession of rectors? As we all know, one great and prevalent hindrance to the work of the Church to-day is the short tenure of rectorships. In every diocese there are many small parishes unable to pay a living salary. A priest going into such a parish, especially if he has a family, knows that it is only temporary—a stepping-stone to something better. In such parishes, under present conditions, there can be no permanency. The priest must necessarily think of those dependent on him for support; and much as he may desire to stay, he is on the lookout for something larger.

WASHINGTON MEMORIAL FONT, VALLEY FORGE CHAPEL.

It cannot be said, let the clergy remain single—although some do advocate celibacy on the ground of cheapness!—for the Church has put her sanction and blessing on a married clergy. Moreover, her wisdom in this respect has been amply justified; for the homes of the married clergy have been sources of moral and religious strength and refinement in every community, while the priest's wife oftentimes, and *always* without salary, does an immense amount of work for God's Church and people.

But how can this evil of constant change with interruption of work be prevented? Various plans have been suggested—*e.g.*, that rectors of small parishes be appointed by the Bishop and the salary increased and guaranteed by the diocese. This plan and others are good, but not practicable under present conditions. The glebe idea, or a modification of it, seems feasible to the writer, and within the compass of most country parishes—and the small parishes are usually in the country. In many English parishes, and a few in America, glebes or farms furnish a considerable portion of the priest's living. Why should it not be possible for a country parish to secure one to three acres of good land near the village, with a fair house, which should constitute a good part of the salary? The land would appeal to most persons, for there are few men who, sooner or later, do not feel "the lure of the land." Under present conditions and with the knowledge to be gotten from the nation and state, most of the living of a fair-sized family could be obtained from such a piece of land. After the first cost of the land, there would be little expense to the parish, and the money salary would provide clothing, books, etc. The rector of such a parish, without neglecting his people, would have sufficient time to cultivate his land. Such work would be good for the parson physically and mentally. It would do him good to get out of doors and work "in the sweat of his face." The work would build up his bodily health, clear his brain, and drive away the blues and depressed feelings. His cabbages, his bees, his apples, his flowers, would become a source of unending delight. It would interest him in some of the many fascinating experiments that are being tried in the agricultural world. While he might not become a second Burbank, there is no reason why he shouldn't try. Such work would bring him into closer contact with his people, who, as a rule, would be engaged in similar work. His sympathies would be enlarged, and he could the better appreciate their difficulties and trials. The interests of priest and people would be common, and there would not be that separation which is frequently found.

Such a plan would give permanency to the priest's work. Freed from the necessity of worrying about the support of his family, a feeling of contentment would be superinduced, and the priest could plan his work to the great advantage of the Church and the spiritual growth of the people. The country parish in this way could have the service of an able and competent priest which the small money salary could never secure. In these days when so much is said and written about country life, and "Back to the Land" as the solution of many modern difficulties, the plan proposed would give to many a priest that which he could not have otherwise, and for which men in every profession are hungering.

ANXIOUS CONDITION IN GENERAL MISSIONS.

[*Continued from Page* 533.]

rent for $300. It is high time they had a new church, for the tide is setting their way. Mr. Jukes is beginning services at Guanica.

HAWAII.

Bishop Restarick, speaking of the need of a Japanese priest, writes: "I have had to baptize Japanese, over forty of them, using the words in the Japanese tongue. It is impossible to administer the Holy Communion to them in their own tongue." The Bishop is very anxious to establish a chaplaincy among the troops and naval men who now are in great numbers at Honolulu or in the vicinity.

CUBA.

The Bishop of Cuba wrote very strongly in commendation of the work of the Rev. Mr. Snavely, particularly among the United States soldiers who were just leaving. He presented two for confirmation, one of whom has been received as a postulant for the ministry. He had other candidates, but their regiments were ordered home. The Bishop writes of the prospective growth of his work with much confidence. Several of the largest sugar estates are seeking resident chaplains, besides other openings. The Bishop would like to get two or three young men from the seminaries who would come down and familiarize themselves with the Spanish language.

"LAYMEN'S MISSIONARY MOVEMENT."

The following resolutions were adopted on the recommendation of the board's standing committee on missionary meetings:

"*Resolved*, That the Board of Missions has heard with interest and sympathy of the plan proposed by the Laymen's Missionary Movement for an extended series of meetings during the winter of 1909-10, for the purpose of arousing the laymen of various Christian bodies to a greater measure of coöperation with their respective denominational boards; and further

"*Resolved*, That the secretaries be requested to coöperate, so far as their other duties will permit, in the proposed series of meetings; and further

"*Resolved*, That the Board invites the executive committee of the Laymen's Missionary Movement to send one or more representatives to its March meeting to make a brief statement of the purposes, methods, achievements, and plans of the movement."

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

THE GOOD SAMARITAN.

FOR THE FIRST SUNDAY IN LENT.

Catechism: IX. "Chiefly Learn." Text: St. Matt. 7:12 "All them etc." Scripture: St. Luke 10:25-37.

NOTICE first of all the word "tempting." It means that the lawyer put the question as a test of Jesus' ability to answer questions. He asks an important question, but he does it from an unworthy motive. He asks what to *do* to inherit eternal life, but he had in mind only the *argument* he meant to have with this Teacher.

The word "lawyer" will need explanation, since its meaning now is completely changed. This lawyer was versed in the law of Moses. He made the Old Testament scriptures his chief study. When he asked this question of the Master, he was referred back to his own knowledge of the Old Testament. Since he knew what was the very heart of the old law, we are reminded that it is not mere knowledge that is needed. We need also the will to carry out what God requires. And still more than that, we need the help to carry out that will such as Jesus gives, but which neither the law of Moses nor any other system can give.

The answer which the lawyer gave incorporated one of the texts which he was accustomed to wear in the frontlet upon his forehead (Deut. 6:5). The other text which he so wore was Deut. 11:13. These two passages were recited twice daily by lawyers such as he. That he added Lev. 19:18 would show that he had given the matter some thought himself.

Instead of the argument which the man had expected, he was told, very simply, that he was right. He was further told to put into practice what he knew so well. This seems to have raised a laugh at his expense, as we might expect it to do from almost any crowd. For this next question was put to "justify" himself. He makes one more attempt to keep the question in the realm of argument. He asks for a definition of terms. The meaning of "neighbor" must be understood, he says. The beautiful story of the needy Jew and the kind Samaritan was an effective answer. It removes all questions of definition and of casuistry. It provokes self-examination. When the story was done, not even a lawyer could continue the argument. Nor could the crowd have the face to laugh at his discomfiture. They, too, must use heart-searching. The last question the lawyer had asked disappears in the light of the great love of the Samaritan, which stopped at no barrier of social and religious prejudice. If a question remains it is this: "Whose neighbor am I?"

The story itself is simple. It has nothing of improbability about it. Indeed it may have been "founded on fact." The road mentioned was notably dangerous. The distance from Jerusalem to Jericho is about twenty miles. In that distance the road descends over 3,000 feet. It is rocky and rugged, offering many hiding places for robbers. But it is the heart appeal in the story which makes its lesson still a living one. The story makes forever clear the fact that any profession of religion which is not backed up with mercy and love is worthless.

The priest and the Levite are men who have professed the true religion of the true God. That profession has been made in the right way and with the proper God-given forms. They were the personification of the true religion of the Jew. The Samaritan, on the other hand, was a blunderer in religion. The Samaritans served the true God, it is true. But they worshipped Him in the wrong way; they had set up a schismatic worship. When asked to decide between the claims of Jerusalem and Mount Gerizim, the Lord Jesus did not dodge the issue, but said plainly that "Salvation is of the Jews" (St. John 4:22). The story brings out the fact that it is more important to be right at the heart, to act in a manner pleasing to God, than it is to be careful about the external form of religion. The mistakes of the Samaritan are not endorsed. But with all his mistakes he is shown to be a better man than those who had not made the same mistakes, who had superior advantages but had nevertheless failed in love and true brotherhood.

The careful priest and the learned Levite neglected the most precious thing of all.

This great lesson which is taught by the parable lies at the very heart of the religion which the Lord Jesus has given us. There is the outward form, to be sure. He established and organized His kingdom. There is a Christian Church as there was a Jewish Church. But the Church is not the end in itself; it is the means to the end. "He that hath My commandments and keepeth them, he it is that loveth Me." "If ye love Me, keep My commandments." "This is My commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." These words were all spoken on the last night, when He was giving the last needed instructions. Whatever else we do, we fail to prove our love and true friendship for Him if we fail to show love one to another. In teaching this story, do not slight this lesson. It is the first and great lesson which it was meant to teach. To us, as to the lawyer, the Master says, "Go and do thou likewise."

It ought perhaps to be noted, however, that the parable is not given in answer to the lawyer's *first* question. The story does not give a full answer to the question, "What must I do to have eternal life?" It is given rather in explanation of a part of the *second* great commandment. It does not affect the position of the first. Love of neighbor must rest upon a right love of God. First and before all there still stands the love of God as that which is required of a man. It would have been a very interesting thing if the lawyer had asked of Jesus a definition here, too, and had received in answer a parable to serve as the counterpart of this. It is perhaps worthy of note that Jesus made the hero of the parable an earnest Samaritan, and not an agnostic or a frivolous man of the world.

From very early days men have seen in this story a picture of the Saviour's own mission. He, they say, is the Good Samaritan. This would be true in a superlative sense even if the details of the story did not lend themselves to this interpretation as well as they do. The man fallen among thieves and half-dead represents the condition in which mankind was found by the Son of Man when He came. Man was on his way from the city of the vision of peace to the city under a curse (Josh. 6:26; I. Kings 16:34). He had fallen into the hands of the robber and murderer, Satan (St. John 8:44). Stripped of his robe of righteousness, he was left half-dead. He was not wholly dead, however. There was still a possibility of recovery under proper conditions.

The law and the sacrifices (Levite and priest) had no help for the needy man (Gal. 3:21; Heb. 10:1). But when these had failed and proved their failure, there came One who was despised and rejected of the Jews. He was the Good Samaritan who rescued the man from the robber, took him in from the dangerous road to destruction, and placed him in an inn (the Church) where all his needs are provided for as a result of his kindness.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"GLORIA IN EXCELSIS" AND THE OLD CHANT.

To the Editor of The Living Church:

YOUR musical correspondent in the diocese of New York quotes Dr. Walter B. Gilbert as speaking of the old *Gloria in Excelsis* chant "as a hash of the tune to 'God, Save the King.'" It would not be easy to see the resemblance, either in melody, or in rythm, unless it be in three or four notes in the second phrase of the first chant.

He also speaks of John Henry Hopkins as the possible or probable composer, the music being credited to him in a Philadelphia publication in 1878, and adds: "I am disposed to think that Hopkins wrote it, if it cannot be found in any publication prior to 1878."

Allow me to call attention to the following facts: In 1857 Bishop Wainwright and Rev. Dr. Muhlenberg published *The*

Choir and Family Psalter, and in the preface they say: "When the old *Gloria in Excelsis* is used upon any occasion the whole congregation unite in it as with one voice." So in 1857 it was *"old."*

It will be found in Samuel Jackson's *Sacred Harmony,* published in 1848.

In 1842 it was published in *Laudate Dominum,* a selection of Gregorian and other chants, for the use of the diocese of Maryland, by John Cole of Baltimore. In this collection it is marked *"Antient."* In 1839 it was published by Joseph Muenocher, in his *Church Choir.* In 1838, when my father was made director of the music in Trinity parish, it was in use and known as the *Old Chant.* And I myself have known it for considerably more than sixty years, going back to the forties.

This, I think, will entirely clear the Rev. John Henry Hopkins' reputation as having had any complicity in the composition of the Old Chant, it being ancient before he left the Seminary in 1850.

May I add a word in reference to the interpolation of the phrase, "Thou that takest away the sins of the world, Have mercy upon us"?

In the First Book of Edward VI. (1549), this reduplication did not occur. Shortly after the issue of this book, in 1550, Merbecke compiled and issued his *Manual of Plain-tune,* In this, the original edition of Merbecke, therefore, the words were not repeated. In the Second Book of Edward VI., in 1552, the *Gloria in Excelsis* was taken from its position at the beginning of the Communion service and given its present place at its close; and this phrase was interpolated into the text. This may have been accidental, but most probably was intentional. But being in the text of the Book of Common Prayer, the subsequent editions of Merbecke were naturally made to conform. There would seem, therefore, to be no error in the modern editions of Merbecke. J. S. B. HODGES.

February 8, 1909.

"HE THAT HATH HEWED TIMBER."

To the Editor of The Living Church:

LET me call to the attention of your readers the following passage from the Psalms appointed for April 14th, the day Abraham Lincoln was assassinated: "He that hewed timber afore out of the thick trees was known to bring it to an excellent work" (Ps. 74: 6). R. H. WEVILL.

New York, February 9th.

MISSIONARY NEEDS IN THE MIDDLE WEST.

To the Editor of The Living Church:

I WRITE to thank you for your timely and strong editorial in defence of the Bishop of Marquette. The Bishop is indeed grossly misrepresented by the *Churchman,* and it is absolutely false to say that Bishop Mott Williams is "a Bishop who doesn't believe in missions." Would to God that we had more Bishops filled with a like spirit, and the same courage of conviction! Then the Middle West would not be so shamefully neglected as it has been in the past.

As an example of neglect, I would call your attention to the state of the Church in the diocese of Indianapolis. Extent of diocese, 35,000 square miles; population, 2,516,463; parishes and missions, 44; clergy, 31; *and over 90 towns, of more than 1,000 inhabitants, untouched by the Episcopal Church!*

Surely Bishop Williams is justified in his contention that, "Charity begins at home." Of course the Bishop of Indianapolis is doing all he can, but his hands are tied by lack of men and money. Yours faithfully,

EDMUND A. NEVILLE.

New Albany, Ind., Feb. 13, 1909.

INEQUALITIES IN CHURCH FINANCE.

To the Editor of The Living Church:

ASIDE from the question of married or unmarried clergy in the Church, which indeed the Anglican Communion seems to have decided for herself long ago, the need for a redistribution and readjustment of the Church's finances seems to be paramount. To illustrate what I mean, allow me to cite a case.

In a manufacturing city near-by, of over forty thousand inhabitants, there are two parish churches. One is the old parish church of the city, well established, attended by the best people, some of whom have other homes in Boston and on the coast.

The other is the newer, less attractive, unpicturesque church, begun as a mission under the care of a former rector of the older church. Like hundreds of its kind, this church has no people of means, and no endowment whatever. Its good members work hard for the support of their parish church, its rector does the same, and the diocesan Board of Missions does its share.

Think what an endowment of ten to twenty thousand dollars would mean for that church and its work in a worldly city! Now recently a good member of the older parish died. She leaves her house and a substantial fortune to her church. She was in a position to know well the history of the younger and struggling parish. But apparently its claim upon her benevolence had either not attracted her or had not moved her.

It is good for the older parish to have what it will get. But there are other people in that parish also well able to provide all endowments necessary. How much better for that city and the church in that city if the little, struggling church, well known for the hardships it has survived, had received even a small fraction of the gift which was left to its richer neighbor!

With no judgment upon the worthy dead, it is only just to say that many of their benefactions indicate a lack of the sense of proportion. The case I have cited is only one of hundreds. The very church of which I have the honor to be rector is another of the same kind. Its people have struggled for years to maintain their work in the midst of a changing population. And now, with a communicant list of only a little over a hundred, they maintain their work, pay interest on their mortgage, and are endeavoring to wipe the mortgage off altogether. But they have been allowed actually to pay, in something over twenty years, interest amounting to $2,500 on a mortgage of $3,000. The work is truly missionary. There are many of the Jewish race near by and many Roman Catholics around us. But the little church stands her ground so long as a few of her own are left.

I believe, Mr. Editor, that men and women like these have earned a reward. I believe that wide-awake Churchmen in the diocese ought to see to it that great work like this in little places shall at last be made sure of permanency by financial support and endowment and by a more equitable distribution of our wealth. I believe that the well-to-do parish in the small city ought to hand out $20,000 to the small and poorer parish. I believe that in every diocese of the land, men who can ought now, and at once, to look into the deeds and triumphs and sorrows and hardships of the lesser fields of work, and then see to it that the Church's wealth is given in such a way that the whole body shall be enriched. If we must not be niggardly in giving to the cause, neither must we be too partial in choosing where our money shall go. For this is the primitive and apostolic way. In the beginning men brought their money to the Apostles' feet, and distribution was made according to the needs.

There is money enough to support every priest in the land who can work. Let the treasury be unlocked, and he who must have more be supplied that which is lacking, and which is his right. FREDERICK A. REEVE.

Boston, February 12, 1909.

IN AN editorial leader entitled "Some Lessons from the Roman Catholics," *Church Work* (Halifax, N. S.) says: "We might also imitate them by regarding the Lord's own service as the one service of obligation on the Lord's day. Whatever may be our opinion of the doctrine and practices which have grown up about the celebration of the Mass according to the use of the Church of Rome, Roman Catholics are seeking to do what our Lord commanded us when He said, 'Do this in remembrance of Me.' Fortunately nearly all of our churches now celebrate the Supper of the Lord at least every Lord's day, and our theory is perfectly sound, for no impartial student of the Prayer Book can fail to see that the order of the Holy Communion was intended to be the central service of every Sunday and holy day. It is the only service at which the Prayer Book makes any provision for the giving out of notices, the preaching of a sermon, or the taking of a collection. But alas, the practice of too many of our Church people is quite contrary to the theory of the Church, so that we see even in supposedly live churches the extraordinary spectacle of a little band of a dozen or so present in the early morning hours in the Lord's house on the Lord's day at the Lord's service, and the same church filled to overflowing for an evening service, the central features of which are not the pleading of the Lord's death, but bright music and a brilliant sermon. Brethren, these things ought not to be.

LITERARY

SCRIPTURAL STUDIES.

St. Paul's Epistles to Colossae and Laodicea. By John Rutherford, B.D. New York: Imported by Charles Scribner's Sons, 1908. Pp. xi+207. Price, $2.25.

The author has written a commentary and critical discussion of Colossians in its relation to Ephesians, and has attempted to prove that the original destination of the latter Epistle was Laodicea. Introductory and critical matter fills the first 77 pages. Then follows the Greek (Stuttgart) text of Colossians with the parallel passages from Ephesians (pp. 78-96), then a (new) translation of these last pages into English (pp. 97-117). Then precisely the same translation of Colossians is printed over again, only this time without the parallel matter from Ephesians (pp. 118-129), finally the notes on Colossians (pp. 130-202), and a good index. The whole is very readable and practical. The devotional tone is admirable and the book would be well adapted for popular use.

The author, however, evidently intended to produce a contribution to scientific exegesis. Judged by this standard the defects are grave. The chief fault is that the literature on the subject has not been mastered, or, at any rate, that there is no sign of acquaintance with the light that has been thrown on such problems as the Colossian heresies by recent research. Even as regards commentaries the works of Haupt and Lueken seem to be unknown and there is only one (second-hand!) reference to Paul Ewald. And the discussion moves in antiquated realms, with insistence on such matters as the genuineness, which may now be taken for granted, and an ignoring of grave questions regarding the Pauline theology. For instance, the translation "rudiments" for στοιχεῖα is almost certainly wrong (p. 158), and the word opens up whole vistas in St. Paul's thought that are not hinted at. Without accumulating details, the author's identification of the "ordinances" of Col. 2: 14 with the ceremonial enactments of the Mosaic Law (p. 163) entirely misses the point of St. Paul's attitude towards that Law. It is rather depressing to find on p. 180 so obsolete an error as that it was only under the influence of Christianity that the cultured Greek began to take a sympathetic interest in Barbarians. And the chapter on the relation of Sunday to the Sabbath (pp. 57-70) must be read with considerable caution. The author's contention that St. Paul's non-observance of the Jewish Sabbath is a proof that the other apostles did not observe it (p. 64), is methodically bad.

The argument that "Ephesians" is properly "Laodiceans" need not be taken very seriously. The author relies chiefly on the evidence of Marcion, but this evidence is explained equally well on the circular-letter hypothesis, if it were a copy of the Laodicean "edition" that came into Marcion's hands. The other arguments are entirely subjective.

The mechanical execution of the book is admirable. But this has resulted in a high cost—in fact a cost perhaps too high for the value of the material offered. BURTON SCOTT EASTON.

The Revelation of "The Things that Are." By Herbert H. Gowen. New York: Thos. Whittaker, 1908. Pp. 74. Price, 50 cents.

The author has written a popular exposition of Revelations 4-5, and he has written it well. The great difficulty in such an exposition is to avoid making the contrast between the unapproachable beauty of St. John's language and the style of the exposition too glaring, and here the author has succeeded. He has succeeded by confining himself for the most part to short sentences—often of considerable poetic value—and by suggesting rather than baldly stating what he has to say. The treatment of St. John's imagery is simple and natural, without losing writer and reader alike in a cloud of strained allegorizing, and the little book follows a clear-cut line of thought and rises steadily to a climax. The reader feels that the author himself has had some glimpse of the Divine Realities—a glimpse that he has made very real to others.

As slight matters for criticism, the higher-mathematical circular character of the infinitely-produced straight line is recognizedly a mere convention, and so is not a good illustration of paradoxes in dogmatic theology. There are three Greek words in the book and two of them are misprinted. And on page 22 the names "Moltkes" and "Bismarcks" seem to be interchanged. BURTON SCOTT EASTON.

Abba, Father. A Comment on the Lord's Prayer. By Walter Lowrie, M.A., rector of St. Paul's American Church, Rome, Italy. New York: Longmans, Green & Co.

The author writes with a great deal of feeling and earnestness, and brings out many helpful suggestions on each of the petitions of the Lord's Prayer. It might be pointed out, however, that he makes use of certain expressions which, after reaching the book, one wishes he might have put differently, or added further explanation, *e.g.*, "To Jesus also was the almighty God terrible." "I imagine that St. Paul broke the bread with as high a reverence on the deck of his sinking ship as it is broken to-day beneath the dome of any Cathedral in Christendom" (pp. 28 and 157).

It is in chapter seven that the book seems to be especially weak, where the author, in his endeavor to emphasize the necessity of the universal custom of the blessing, and thanksgiving after meals, leaves the impression that the daily meal is of as great importance as the Eucharist itself. "Many Christians, too, must have lacked it" (*e.g.*, wine), "at their daily meals; and we may here perhaps find explanation of the fact that certain sects—or as some believe, the Catholic Church itself—did not account the Eucharist invalid though it was celebrated with water instead of wine." We are quite aware that this is Harnack's contention, and that the belief is based on a loose treatment of the text of Justin. It has never had wide acceptance, and has been very strenuously opposed. There is no evidence to show that the Catholic Church ever countenanced the use of water instead of wine in the Eucharist.

Chapter X.—the last chapter in the book—on The Amen, is admirably written and most helpful. Throughout the book the author makes lavish use of Scripture references to establish his points and prove his statements, and on the whole strengthens his arguments; but in some cases the interpretation is not what one would quite expect or hope for. G. H. KALTENBACH.

In the Beginning. Told to the Children. By Mrs. S. B. Macy, with Preface by the Bishop of London. Ninety Illustrations by Chas. Robinson. London: T. Sealey Clark & Co. Ltd. Milwaukee: The Young Churchman Co. Price $2.50 net. By mail, $2.70.

Mrs. Macy has conferred lasting pleasure to all mothers who will make use of this book in teaching children the hardest part of the Bible for children to comprehend. The book of Genesis is here made so simple, and the various stories are so nicely told that every child will find a fascinating interest in it. But the story is not all. It is a book gorgeous in illumination. There are 19 illustrations in color, and seventy other illustrations in black and white. The book is bound in red cloth artistically stamped in gold. The Bishop of London well says: "I think the book will be found useful by many mothers who are puzzled how to put the truths contained in the Old Testament into their own words." We commend the book heartily.

MISSIONARY.

The Why and How of Foreign Missions. By Arthur Judson Brown, author of *The New Era in the Philippines, New Forces in Old China, The Foreign Missionary.* Third Edition. 1908. New York, Toronto: The Young People's Missionary Movement of the United States and Canada.

"This book has been prepared," the preface states, "in compliance with a request of the Young People's Missionary Movement for a succinct statement of those aspects of the modern missionary enterprise which are of special interest to laymen, in a form adapted to the needs of busy people and of mission study classes." It is one of the many manuals of similar purport that are giving evidence of the growing interest in the spread of the Gospel of Christ. Those whom the author's name leads to expect a book of value and excellence will not be disappointed. It treats lucidly of the motives and the objects of missionary effort, the methods of handling and administering funds, the kind of persons appointed to missionary service, the work they are doing, the difficulties they encounter, the spirit they manifest, and the objections and criticisms which disturb many people at home. "People who say they do not believe in foreign missions are usually quite unconscious of the indictment which they bring against their own spiritual experience." Those who wish to be set right and broadened and inspired with the true ideal of humanity will do well to study this manual, praying the prayer of Mrs. Isabella Bird Bishop with which it ends: "May the constraining memories of the cross of Christ and that great love wherewith He loved us be so in us that we may pass that love on to those who are perishing. May He touch all our hearts with the spirit of self-sacrifice and with the inspiration of that love of His which, when He came to redeem the world, kept nothing back."

SERMONS.

The Tragedy of Hosea; and Nineteen Other Sermons. Preached in St. John's Cathedral, Denver, Colo., U. S. A., by the Dean, H. Martyn Hart, D.D. London: Skeffington & Son. New York: Thomas Whittaker.

In these sermons we have a splendid exhibition of Dean Hart's power of vivid reproduction. In his hands the Bible is not merely an old book, but it is fresh and everliving in its application to human life and human needs. In his description of the *Tragedy of Hosea* and other histories of the Old Testament, you not only see those of old, but you see the same tragedies in our own day, and realize that the causes are the same—weakness and sin—which turn men and women away from the living God. The author's strong and robust faith in the Bible will appeal to many souls troubled by the irreverent and even flippant handling of God's Word to-day. These sermons make good reading, giving help and inspiration.

MISCELLANEOUS.

The Educational Ideal in the Ministry. The Lyman Beecher Lectures at Yale University, in the Year 1908, by William Herbert Perry Faunce, President of Brown University. New York: The Macmillan Co. 1908. Price, $1.25 net.

These lectures are of first importance, not because they present any novel theories, but because they state so clearly the principles of the modern educational process and show how these principles may be applied in the preacher's work. The teaching function of the ministry is being stressed more strongly every day. An actual demand is felt for a body of men who shall give their whole time to the educational work of the Church and the individual parish. With the growth of religious culture it becomes more evident that the Church must equip herself with ministers who shall be able to train her members to become good Christians and not rely simply upon exhortation. More and more it is being seen, as the historic Church has always affirmed, that religion is a life-long educational process. The ministers should be in command of all the educational forces that make for good religion.

Some of the most notable things in the lectures are these: In Lecture I. the author points out the significant fact that a good deal of excellent preaching has been done in recent years by laymen such as President Roosevelt, President Hadley, Governor Hughes, Robert Louis Stevenson, and John Fiske. In Lecture III. he shows some of the specific uses of the Bible for the modern world. The great weakness of the Church (Lecture IV.) is her lack of preventive measures, such measures being largely educational. The minister as educator will find of great service the study of Psychology (Lecture V.).

Dr. Faunce writes from the point of view of a conservative who sees what is best in our modern thought. His lectures may be recommended to the clergy who perceive that they must become more and more efficient as teachers. WM. P. DOWNES.

A Physician to the Soul. By Horatio W. Dresser, Ph.D. New York and London: G. P. Putnam's Sons, 1908.

Dr. Dresser is a prolific writer on religio-philosophic subjects, and in this small volume he restates some of his methods and laws in their application to mental healing. The book is interesting, and will be helpful to many people who have not sufficient faith to make use of our Lord's religion as given through His Cthurch. One scarcely knows where to place the author religiously. In some places he quite disturbs the reverent believer; in others, he surprises us by his positive statements of Christian truth. His chapter on the Ideal Occupation is quite curious and interesting. The Ideal Occupation is that of a father-confessor, although here he is a philosopher, rather than a priest. It is something that the value of the occupation is recognized. The chapter on "The True Christian Science" is very valuable indeed.

Medical Inspection of Schools. By Luther Halsey Gulick, M.D., and Leonard P. Ayres. Russell Sage Foundation. New York: Charities Publication Committee. Price, $1.00 postpaid.

No volume could be of greater importance to school boards and the public generally than *Medical Inspection of Schools.* When one considers the vast multitude of children in our schools coming from every conceivable kind of home, with the possibility of dirt, disease, deformities, etc., it would seem as if medical inspection would be most natural. And yet it is only within a few years that Americans have begun to take up the matter seriously. The authors—both men of skill and experience in the school world—have gone into the matter very fully; and no one can read the facts presented without being convinced of the necessity and advantage of medical inspection of schools, including both pupils and buildings. The results have been remarkable in the cities which have adopted the plan. Blank reports, etc., and an excellent bibliography are included, and add to the value of the volume. The work has been done on the Russell Sage Foundation, which is thus proving its usefulness.

MR. ROBERT HUGH BENSON appears in a new guise as the author of a mystery play published with the title, *A Mystery Play in Honour of the Nativity of Our Lord.* (Longmans, Green & Co., New York.) It appears that this was first produced in the school room of a convent in England. It is explained in the preface that the scenery, properties, and costumes are easily devised at small cost. The matter is admirably brought together and the mystery play will be found most admirable as a Christmas pastime for young people, particularly among the older pupils of a Sunday school or other institution.

A NEW Year Book of Prayers and Readings, entitled *The Children's Daily Service,* by Blandina S. Babcock, has been issued by Thomas Whittaker, Inc. The Rt. Rev. Wm. F. Nichols, D.D., Bishop of California, writes the introduction. It is regarded as an important aid in the religion of childhood.

THE YOUNG CHURCHMAN CO. has issued a very complete catalogue of books for Lent, and other devotional reading matter, covering also books on doctrine and ceremonial. Copies of the catalogue will be sent to any of the readers of THE LIVING CHURCH applying for it.

THE LENTEN JEST.

BY THE REV. CHARLES HOLLAND KIDDER, B.D.

YEAR after year, as the season of Lent approaches, the "space-writer," the professional "humorist," and the joke-manufacturer whose wingless Pegasus drags his lumber-wagon along certain by-ways of literature (?) bring out of their stores the well-worn witticisms which have done duty for several decades, and such are keenly on the alert to add to their supplies of ill-timed jests. "I must add that to my list of Lenten jokes," said one of the people just described, and, producing a notebook, he made an entry of the flippant remark whereby one who professed to observe Lent had emphasized his contempt for the "sweet feast" so warmly hailed by the saintly Herbert.

It is sad enough to find that Lent is studiously ignored by many of the so-called "elite"; that certain spots on the seashore, or among the pines, or down in "the sunny South" are apparently deemed immune from the religious germ; that there, among those votaries of fashion who pay, when at home, a conventional regard to certain skin-deep rules as to Lenten repression, the breach of which would be "bad form," are found others, wives and daughters of prominent Churchmen, whose names are "writ large" in the Lenten chronicle of "Society Events"; that the hemi-demi-semi-recognition of Lent by "Society," which has caused premature exultation in some quarters, is really the betrayal of the Master's cause with a kiss; that many use Lent as a "rest-cure," for recuperation, and for deep and serious counsel with their dressmakers, so as to shine forth resplendent in Easter Week; that advertisements of "Lenten Dainties" (!) and elaborate menus, devised with the avowed purpose of pretending to observe the letter of the Lenten rule, while the spirit thereof is conspicuously absent, make one long for a new proclamation of the warning of Isaiah (58:3), and a practical application of Robert Herrick's soul-stirring appeal —all this is sad enough; but worse, far worse, it is to hear from the lips, not only of worldlings, but of would-be devout Church people, flippant allusions to the Lenten fast, which show a complete failure to realize the dread importance of this sacred time.

This is not the place to give elementary instruction concerning the use and meaning of Lent. It is "horn-book" teaching that the outward fasting, while it has a real place in our spiritual lives, is as nothing without that inward fasting from debate and strife; from evil thoughts; from "envy, hatred, and malice and all uncharitableness"—in short, from all those obstacles, conquerable by God's grace, whereby we "are sore let and hindered in running the race that is set before us." For several weeks every faithful priest in the Church impresses this lesson on old and young.

Lent is a season of reality. "There is no discharge in this war"; it is not a *kriegspiel,* a sham fight, nor is it a religious "dress-parade," but a special effort of the sincere soul to draw nearer to God, and to get a firmer grasp on the eternal verities which form the substance of the Catholic Faith. This is a united effort, and a true *esprit de corps* would lead to a realization of the solidarity of the Church Militant, and would be a source of strength and courage along the whole line. Through Lent we draw near to Holy Week; soon, in spirit, shall we be following, along the *Via Dolorosa,* the Captain of our Salvation, to the humiliation of Good Friday and the victory of Easter. Let us approach the last and best part of this time of refreshment with reverent hearts.

Once, when a war began which promised to be stubbornly contested, a poetess, apostrophizing her country, sang:

"Thy triumph waits on the further shore, but O, till that moment comes,
Mix not the tremble of ivory keys with the passionate throb of drums!"

The weapons of our warfare are not carnal, but the conflict is all the more vital, all the more real. No one who sincerely holds the Catholic Faith will ever flippantly allude to any necessary but unpleasant task as "a Lenten penance," or give to the ungodly, by word or look, occasion to believe that one of the most beneficial (when properly used) and one of the most lasting of the means of grace is burdensome, or is of such slight account that it is a fitting subject for pointless jests. For by a reverent use of Lent we may learn to find a spiritual application of Tennyson's description of an earthly love:

"Love took up the harp of Life and smote upon its chords with might;
Smote the chord of Self, which, trembling, passed, in music out of sight!"

WE MAY TAKE our part, such as it is, in the great angelical hymn, and not grudge our neighbor his part.—*Keble.*

LENT.

Now, in the passage of the year,
Cometh the time to Christians dear,
Time to reflect, confess, repent—
The hallowed forty days of Lent.

My Saviour by the Spirit driven,
Used these dear days in thoughts on Heaven,
Wrung Truth from dreary desert sand,
Conquered my foe with dauntless hand.

Thus Jesus kept His Lent, and then
Age after age of holy men
Have used thee, Oh dear season blest!
Their prayers have made, their sins confessed.

And shall not I observe these days
And turn from earth awhile my gaze?
Christ and the Church say "Heed! Repent!"
I'll keep—as Jesus did—my Lent.

CARROLL LUND BATES.

A LENTEN PASTORAL.

BY THE BISHOP OF VERMONT.

To the Clergy and Congregations of the Diocese of Vermont:

BRETHREN: In some of my previous Pastoral Letters at the beginning of Lent I have dealt with Fasting incidentally as a part of true Repentance, or as one of the great Christian duties. This year I desire to treat of it somewhat more fully, while very simply, as I have at different times spoken about prayer, almsgiving, the reading of the Holy Scriptures, and the sacrament of Baptism.

The forty days of Lent (which do not include the six Sundays) are marked in the Prayer Book as days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Ash Wednesday and Good Friday are strict fasts.

Fasting is quite plainly a practice enjoined in Holy Scripture. Prophets like Joel bade the people "turn unto the Lord with fasting, and with weeping, and with mourning." Eminent servants of God, like Moses and David and Daniel, joined fasting to their prayers. Nor was this a practice belonging merely to Old Testament times. Our Lord Jesus Christ prepared for His temptation and for His public ministry by a prolonged fast (in honor of which we observe the forty days of Lent); and in His Sermon on the Mount, in which He laid down rules of life for His disciples in all times, He took for granted that they would fast, as that they would pray and give alms, and warned us to do each with a right motive and intention. *When* thou dost alms—*when* thou prayest—*when* thou fastest, be not as the hypocrites, acting a part, with the desire to gain men's praise, rather than to please God and do the right thing.[1] Following their Lord's example and teaching, the Apostles observed both private and public fasts. The assembled Church at Antioch joined fasting with their prayers and Eucharists before sending forth Paul and Barnabas to their missionary work.[2] Along with the hardships to which his ministry exposed him, St. Paul tells us he was "in fastings often."[3]

We may then accept George Herbert's phrase—

"The Scriptures bid us fast, the Church says, now."

What do we mean by Fasting?

1. Quite clearly fasting is not *abstaining from sin* (as people sometimes say). This is a matter of perpetual obligation, not of occasional practice.

2. Nor is fasting (as others try to imagine) something to be *done inwardly*. It is, or should be, the outward expression of an interior feeling or desire. Fasting *has to do with the body:* it means hard treatment of the body, more particularly in the matter of food and drink, and also, in a more general sense, with reference to sleep and ease.

What is this for? What is the object of Fasting? It has two great purposes. First, it is that we may practise saying No, and so gain control over bodily impulses and other passing fancies. The will is strengthened and its freedom maintained by such exercises.

Second: Fasting is intended to express sorrow for past indulgence; it is an acknowledgment of our unworthiness to partake freely of all God's gifts. So close and intimate is the relation between mind and matter, soul and body, that were it not for prejudice fasting would be recognized as a natural instinct in the penitent.

Bishop Phillips Brooks expresses this thought so well, that I will again quote his words, as I have done before.

"All bodily discipline [he says], all voluntary abstinence from pleasure of whatever sort, must be of value either as a *symbol* of something, or as a *means* of something. These two functions belong to it as being connected with the body, which is at once the utterer and the educator of the soul within. Fasting, taken in its wider sense as "the voluntary disuse of anything innocent in itself with a view to spiritual culture," is at once "an expression of humility, and an opening of the life" to higher influences. "First you give the emotion its true symbol, and then the symbol in its turn gives new strength back to the emotion."[4]

Two cautions I would give.

One is this, that fasting is *one element of self-denial,* which means a great deal more than discipline of the body, while it certainly includes this. We often hear the word "self-denial" used of some petty abstinence. I would not for a moment disparage any such exercise, provided it stands for and leads to something greater. To deny ourselves (in the Scripture sense) is not to deny something to ourselves, but to cease to make ourselves the object of our life and action, to ignore our own selfish interests and petty ambitions.[5] With this in mind let us be *real* in any rule of discipline that we adopt, regarding it always as a means to a further end.

The second caution is this: Fasting is not intended in any way to injure our health. It should not unfit us for either work or prayer. It ought to enable us to perform both duties better, as the body is kept under, and the higher powers of our nature are set free for exercise. Some discomfort we should not mind, but learn to rise above it. Many persons would probably be physically better for missing an occasional meal, and many for restricting themselves for a while to plainer food and a stricter mode of life. During his three weeks' fast, Daniel "ate no pleasant food, neither came flesh nor wine into his mouth."[6]

In days of growing luxury and softness we surely cannot afford to despise rules for bodily discipline. The observance, according to the Church's bidding, of particular days and seasons for special abstinence would tend to form a habit of general self-control. One consequence of the neglect of such reasonable rules has been a fanatical and one-sided attempt by external repression to do away with certain excesses and dangers, which would be more wisely dealt with by the inculcation of self-respect and self-restraint.

If we would obey St. Paul's injunction to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service,[7] we must in some manner and degree imitate his example, who kept under his body and brought it into subjection, lest that by any means, when he had preached to others, he himself should be a castaway.[8]

I date this on the feast of our Lord's Presentation and of His Mother's Purification, the fifteenth anniversary of my consecration as your chief pastor, and I beg you to pray, in the words of the collect for the festival, both for yourselves and for me, that, by God's grace and through our faithful use of all appointed means, we may be presented unto God with pure and clean hearts. Faithfully and affectionately yours in Christ,

February 2, 1909. ARTHUR C. A. HALL,
Bishop of Vermont.

[1] St. Matthew 6: 1-18.
[2] Acts 13: 2, 3.
[3] II. Cor. 11: 27.
[4] Sermon xii on Fasting, in the volume entitled *The Candle of the Lord.*
[5] See St. Mark 10: 34-37.
[6] Daniel 10: 3.
[7] Romans 12: 2.
[8] I. Cor. 9: 27.

THE ROMAN EMPIRE and the American republic have certain resemblances, says Lyman Abbott in an article on "What Christianity Has Done for the World" in the *Outlook*. They are alike in the size of their territory, the variety of their agricultural productions, the heterogeneity of their population. But in all the elements that go to make up national life—joyousness of religion, charity and mercy toward the unfortunate, popular education, liberty in government, freedom in industry, respect for woman, care for little children, the instruments for general culture in literature and the arts, and that spiritual aspiration which is the secret of human progress—they are in striking contrast. Of all the forces that have produced that contrast, not all others combined can compare in efficiency with the spiritual force of the Christian religion.

Church Kalendar.

Feb. 7—Septuagesima.
" 14—Sexagesima.
" 21—Quinquagesima.
" 24—Ash Wednesday.
" 28—First Sunday in Lent.

Personal Mention.

THE Ven. E. J. BATTY has resigned as Archdeacon of the colored work in the diocese of Tennessee and has been appointed executive head of the Fairmount School for Girls at Monteagle.

THE Rev. WARREN K. DAMUTH has resigned the rectorship of St. Luke's Church, Baltimore, Md., to take up work in St. Mark's parish, Philadelphia, where he served as curate some years ago. He expects to leave Baltimore soon after Easter.

THE Rev. JOHN G. FAWCETT has resigned the rectorship of St. James' Church, Upper Montclair, N. J.

THE Rev. JOHN B. VAN FLEET of Watertown, S. D., has accepted the rectorship of St. James' Church, Macon, Mo., and will enter upon his new duties on Quinquagesima.

THE Rev. WILLIAM E. HOOKER has resigned the rectorship of St. Andrew's Church, Marble Dale, Conn., and accepted that of St. James' Church, Puquetanuck, Conn.

THE Rev. CHRISTOPHER W. KNAUFF has been appointed priest in charge at Federal Point, on St. John's River, Fla., and should be addressed accordingly.

THE address of the Rev. P. OWEN-JONES has been changed from Norwood, Mass., to Sanbornville, N. H.

THE post-office address of the Rev. WILLIAM H. LAIRD, rector of Christ Church, Christiana Hundred, Del., is Greenville, Del.

THE Rev. T. S. RUSSELL has become rector of St. Luke's Church, Cleveland, Tenn., with charge of the mission at Coalmont.

THE Rev. OSWALD W. TAYLOR has resigned the rectorship of Holy Trinity Church, Wallace, Idaho, to become the first rector of St. John's Memorial Church, Portland, Ore., and will enter upon his new duties March 1st.

MR. GEORGE ZABRISKIE has been elected secretary of the Standing Committee of the diocese of New York. Address all communications to 416 Lafayette Street, New York City.

ORDINATIONS.

PRIESTS.

ALBANY. — In All Saints' Chapel of Hoosac School, Hoosac, N. Y., on Septuagesima Sunday, by the Bishop Coadjutor of Albany, the Rev. YALE LYON. The candidate was presented by the rector of the school, the Rev. E. D. Tibbets, and the Rev. W. A. McClenthen of Mt. Calvary Church, Baltimore, Md., united in the laying on of hands. Mr. Lyon has been connected with Hoosac School as one of the headmasters for many years.

DEACONS.

NORTH DAKOTA.—On St. Paul's day, January 25th, at St. Paul's Church, Rugby, by the Rt. Rev. Cameron Mann, D.D., LEWIS C. PARKER, Jr. The candidate was presented by the Rev. Nelson E. Elsworth of Minot and the sermon was delivered by the Rev. E. C. Johnson. The Rev. Mr. Parker will remain in charge of the work at Rugby, under the supervision of the rector at Devils Lake, who will also assist him in preparing for the priesthood.

NEWARK.—In Christ Church, East Orange, on Sexagesima Sunday, 1909, by the Bishop of the diocese, JOSEPH RUSSELL LYNES. The sermon was preached by the Rev. Dr. George R. Van de Water, rector of St. Andrew's Church, New York City.

DIED.

HILL.—MICAJAH TOWNSEND HILL, aged 74, passed to his reward January 30, 1909, at his home in Nevada, Mo., and was buried from All Saints' Church, February 2d. He devoted a stainless life to the service of Christ and His Church.

KNICKERBACKER.—On Sunday, February 14th, at Indianapolis, Ind., SARAH M. KNICKERBACKER, widow of the Rt. Rev. David B. Knickebacker, D.D., sometime Bishop of Indiana. Funeral services were held in Christ Church, Indianapolis, on Tuesday, February 16th, the interment being in Crown Hill Cemetery.

JONES.—At Laurel House, Whitley, Melksham, Wilts, England, on January 20th, 1909, ELIZA BUSHELL JONES, beloved mother of A. Edward Jones, organist of St. John's Church, Charleston, W. Va., in her 62nd year.

"For ever with the Lord!
Amen! so let it be!"

MEMORIALS.

JOHN HUGHES.

At a meeting of the trustees of the Church of St. Cornelius in New York, held at the church on January 13th, 1909, the following minute was unanimously adopted:

In the death of our friend and fellow-trustee, Mr. JOHN HUGHES, our parish of St. Cornelius has met with a loss from which it will not soon recover. Mr. Hughes was a trustee of our parish organization since its beginning in 1897. During all these years his services to our parish were of very great value. A wise adviser, a generous contributor, and an attendant always present at public worship, a helper in all things which might strengthen and advance the interests of our Church work, Mr. Hughes was a model trustee. "This is the love of God," says St. John, "that we keep His commandments." The life of Mr. Hughes was a life of Christian consistency, of faithful fulfilment of duty in every relationship. It was a life which helped, and strengthened and made better every one who knew it and came within the sunshine of its helpful and elevating influence. It is

Resolved, That a copy of this minute be sent to the family of our deceased friend and fellow-trustee, that it be spread upon our parish records, and that it be published in THE LIVING CHURCH.

ISAAC C. STURGES,
ROBERT L. HARRISON,
EDWARD M. SCUDDER,
WILLIAM S. COLLINS,
FREDERICK DEBES,
ROBERT MARTIN.

REV. FREDERICK P. DAVENPORT, D.D.

WHEREAS, It has pleased Almighty God to call to Himself our brother priest and professor in the Western Theological Seminary, the Rev. FREDERICK PARKER DAVENPORT, D.D., instructor in this Seminary from 1886 to 1891, and Professor of Ecclesiastical History and Canon Law from 1905 to the day of his death, on Wednesday, February 10, 1909; be it

Resolved, That the secretary be requested to put on record our sense of the great loss which has been sustained by ourselves and by the American Church; and also to express in suitable terms to the members of Dr. Davenport's family our high estimate of his gifts and attainments, and our profound sympathy with them in their affliction; and be it

Resolved, That a copy of these resolutions be transmitted by the secretary to THE LIVING CHURCH and the *Churchman* for insertion therein.

WILLIAM C. DE WITT, S.T.D., *Dean*,
FRANCIS J. HALL, D.D.,
OLAF A. TOFFTEEN, PH.D., *Secretary*,
GEORGE H. KALTENBACH.

The Western Theological Seminary,
Chicago, Ill., February 11, 1909.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WORKING HOUSEKEEPER in small family. M. H., LIVING CHURCH, Milwaukee.

WANTED, October 1st, thorough lady with experience to fill position as matron in young ladies' school. Present number about 25. Must be firm yet kind in discipline, and have some knowledge of nursing. French desirable. CATHEDRAL SCHOOL, Orlando, Fla.

TEACHER of Sciences wanted, October 1st, for young ladies' school in Academic department. Graduate. Must be firm yet kind in discipline, and ready to share with resident teachers the charge of 25 boarders. CATHEDRAL SCHOOL, Orlando, Fla.

POSITIONS WANTED.

A PRIEST who has been engaged in a missionary work in the Rocky Mountains, desires other work. Fair salary and rectory required. Correspondence with Bishops and vestries solicited. Good worker; musical; sound Churchman. Testimonials furnished. Address: B. D., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER desires change, May 1st, or earlier. Brilliant player, expert trainer and director. Churchman. Good opening essential. Address, GRADUATE, care LIVING CHURCH, Milwaukee.

SOUTHERN Churchman, twenty-four years old, would become lay assistant to rector of large parish. Will take holy orders; would study under rector. University bred; intelligent; hard worker. Best references. Write, LAY ASSISTANT, care LIVING CHURCH, Milwaukee.

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A FOLDING CARD FOR THE SICK. Arranged by a clergyman. Made to stand on the table, and adapted to the patient's own use. 2nd Edition. Price, 15 cts.; two for 25 cts. Sold by, and profits for, the Woman's Auxiliary to the Board of Missions. Address: "HOLY CROSS BRANCH," 142 Eighth St., Troy, N. Y.

PRUDENT CLERGYMEN will build up Churchmen by constructive Lenten reading. "The Making of a Churchman" will do it. Religion, History, Sacraments, etc. We will send explanatory literature to any addresses. Price, 25 cts., postage 4 cts. Rev. E. V. SHAYLER, Oak Park, Illinois.

THE BRANATH CRUCIFIX. [See cut in THE LIVING CHURCH, February 13th.] Corpus, of Plaster with Old Ivory Finish, 18 inches; Cross Ebonized, 29 inches. Price complete, reduced for the present to $7.00; without Cross, $6.00. Boxing, $1.00 extra. For sale only by AUGUSTUS DAVIES, 93 South Water Street, Poughkeepsie, New York.

SECOND-HAND Pipe Organ wanted, 15 to 20 stops. Must be first-class in every way. Address: "ORGAN," care LIVING CHURCH, Milwaukee.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

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CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

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PARISH OPPORTUNITIES can be offered to the clergy by the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Write for circulars.

BISHOPS and Parishes needing clergy can readily find them at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

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CHURCHES NEEDING ORGANISTS.

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TRAVEL.

YOUNG man, Superintendent of Schools, college graduate, travelling in Europe during the summer, will accept a few boys as companions and act as tutor. Best of clerical references can be given. For terms, routes, etc., address W. M. C., care LIVING CHURCH, Milwaukee, Wis.

TO EUROPE—next summer. THE IDEAL WAY. Small parties; moderate cost. Midnight Sun, Spain, Italy, Greece, Turkey, Austria, Germany, Switzerland, Holland, Belgium, France, and Great Britain. IDEAL EUROPEAN TOURS, 11 Library Place, N. S., Pittsburgh, Pa.

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NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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(Corporate Title.)

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Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

IN EXPLANATION.

The churches and clergy in some dioceses, by an official setting apart of the day, by canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the pension and relief of the aged and infirm clergy and their widows and orphans: by taking an offering on Thanksgiving Day.

A large majority of the dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st this year). Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy and one-fifth of the churches comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in dioceses not yet merged; altogether about 550 persons. This is, therefore, an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter: "Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

APPEALS.

ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.

In view of the fact that more and better qualified directors, instructors, teachers, and assistants are being employed by the school, together with the increased cost of living, it is very evident to all business men and women that our need for funds is proportionately greater.

The budget for the current fiscal year (July 1, 1908, to June 30, 1909), which was approved by the Board of Trustees at the last annual meeting amounted to $46,732.48 for the general expenses of the school, administration, academic expenses, maintenance of the property, and the net cost in excess of earnings of our industrial and trading departments. The estimates in the budget were carefully made in the light of past experience and with a view to improving our work along all lines. At present it seems probable that our expenses will be somewhat less than the estimate.

The immediate and pressing needs of the school are: first, $30,164.36 to meet our present indebtedness; second, $25,000 to meet expenses between now and the close of the fiscal year, June 30th. Our indebtedness is largely due to the growth of the plant in past years beyond the income available for the same. For it must be remembered that less than twenty-one years ago the school was founded purely on faith. The debt is $8,135.68 less than it was July 1st.

It is earnestly hoped that God may put it into the hearts of our friends to give liberally and thus enable us to raise the much needed $55,164.36 by the end of the present fiscal year. If this is done, the school may then come into possession of a conditional pledge of $10,000 for another very worthy object.

Contributions for the above, or for other objects, may be sent through Mr. George C. Thomas, treasurer Board of Missions, 281 Fourth Avenue, New York, or Mr. George Foster Peabody, treasurer American Church Institute, 2 Rector Street, New York, in both cases marked "Special for St. Paul's School," or direct to Mr. Charles E. May, treasurer, or James S. Russell, principal, Lawrenceville, Va. Any contributions thus sent will be gratefully received and promptly acknowledged. If catalogues, financial statements, or other information is desired, please apply to JAMES S. RUSSELL, *Principal.*

Lawrenceville, Va., Feb. 12, 1909.

AN ACKNOWLEDGMENT AND A PLEA.

The Bishop of Idaho acknowledges $1,350, in answer to his appeal last summer to save the church in Idaho Falls from being sold for a debt. He still needs $2,750. Shall we lower our flag in a town largely Mormon?

St. Luke's Hospital, Boise, started six years ago, is a Church institution. It has taken care of 3,200 people. It needs endowed beds, one for St. Margaret's School, one for our workers, one for the old and the poor. These will cost $5,000 each, but small gifts are also needed for surgical instruments, furnishings, etc.

St. Margaret's School for Girls, Boise, needs a chapel and more class rooms. It is doing a great work among young girls. A site is offered for a similar Church school for boys, but the Bishop feels it unwise to undertake it without a large gift for its establishment without debt.

The work of the Church is progressing well in this new country, but the Bishop needs generous help if the work is to go on with vigor.

Kindly send gifts, large or small, to BISHOP FUNSTEN, Boise, Idaho.

WASHINGTON BIRTHDAY APPEAL.

The attention of rectors and Sunday school workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to the rectors and Sunday school officers and teachers, that an offering be made for the completion of this national memorial (Washington Memorial Chapel, Valley Forge), on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to REV. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

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BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
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LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
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It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

PRAYER BOOKS AND HYMNALS FOR PEWS.

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SIZE 5⅝ x 3¾.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred.
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SIZE 5⅝ x 3⅝.

No. 10300—Hymnal to match Prayer Book No. 300, $25.00 per hundred.
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(Carriage additional.)

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

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Our very popular Easter Service Leaflets for Sunday Schools has a new one added this year (No. 89 of our Evening Prayer Leaflets). We now make seven different Leaflets, differing however only in the carols, as the entire service (choral), is from the Prayer Book. These are numbers 61, 63, 71, 81, 85, 87 and 89. Sample copies sent on application. Address

THE YOUNG CHURCHMAN CO.,
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BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Hundred Best Hymns in the English Language, with an Appendix. Selected and Arranged by the Rev. John Cullen, D.D., Vicar of Radcliffe-on-Trent. Price, 50 cents.

Collectivism. A Study of Some of the Leading Social Questions of the Day. By Paul Leroy Beaulieu, Member of the Institute and Professor of the College of France. Translated and Abridged by Sir Arthur Clay, Bart. Price, $3.00 net.

The Lawrences of the Punjab. By Frederick P. Gibbon, Author of *The Record of the Sikhs.* Price, $1.50 net.

Tales from British History. *Edmund, the Exiled Prince, and Wallace, the Dauntless Chief.* By Grace Aguilar. With a Portrait of the Author. Price, $1.50 net.

The Magic Casement. An Anthology of Fairy Poetry. Edited With an Introduction by Alfred Noyes. Illustrated by Stephen Reid. Price, $2.00.

Tales from British History. *Macintosh, the Highland Chief.* A Tale of the Civil War. By Grace Aguilar. Price, $1.50 net.

The Republic of Plato. Translated into English with an Introduction. By A. D. Lindsay, M.A., Fellow of Balliol College, Oxford. Price, $1.25 net.

Wisdom of the East. *The Book of Filial Duty.* Translated from the Chinese of the Hsaio Ching. By Ivan Chen, First Secretary to the Chinese Legation. With 24 Examples from the Chinese. Price, 40 cents net.

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LONGMANS, GREEN & CO. New York.

English Church Manuals. *The Story of the Prayer Book.* By the Rt. Rev. H. C. G. Moule, D.D. (Lord Bishop of Durham).

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The Vocation of Women. By Georgina A. Gollock.

The Church and Social Subjects. By the Rev. Henry Lewis.

The Christian View of Man. By the Rev. W. Edward Chadwick, D.D.

Good News for the World. By Eugene Stock.

Preparation for the Holy Communion. By the Rev. H. M. Lang, M.A.

At the Holy Communion. By the Rev. H. M. Lang.

The Dawn of the Reformation. By Rev. H. E. H. Probyn, M.A.

Revelation; or, Has God Spoken to Man? By the Rt. Rev. George Nickson, D.D.

Hard Words in the Prayer Book. By Canon R. B. Girdlestone.

Church and Parliament. By the Rev. H. J. Bardsley, M.A.

One God or Three? By the Rev. Dawson Walker, D.D.

Family Prayers. By the Rev. A. F. Thornhill.

Since the Days of the Reformation. By the Rev. F. S. Guy Warman, B.D.

Law and Love. A Study of Psalm 119: 97-104. By Francis Leith Boyd, Vicar of St. Paul's, Knightsbridge. With an Introduction by the Bishop of London.

EDWIN S. GORHAM. New York.

Series of Instruction Books for Schools and Families. Edited by the Rt. Rev. William Croswell Doane, S.T.D., Bishop of Albany. *The Gospel in the Church.* A Manual of Instruction According to the Church Catechism in Four Uniform Grades. By the Rev. Walker Gwynne. Primary and Junior Grades, Parts I and II, ten cents each. Middle Grade, Parts I and II, twelve cents each. Senior Grade, forty cents.

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The Preacher. His Person, Message, and Method. A Book for the Class-Room and Study. By Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary, author of *The Work of Preaching.* Price, $1.50 net.

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The Acts. Translated out of the Greek. From the American Standard Edition of the Revised Bible. Embossed paper cover, five cents per copy; limp leather, twenty-five cents per copy.

SHERMAN, FRENCH & CO. Boston.

The Passing of the Tariff. By Raymond L. Bridgman, author of *World Organization,* etc. Price, $1.20 net.

PAMPHLETS.

How to Build Up our Merchant Marine Without Subsidies. Speech of the Hon. Gustav Kustermann of Wisconsin in the House of Representatives, Tuesday, January 26, 1909.

The Bishops and Canon XIX. By Brian C. Roberts, Rector of St. Mark's Church, Augusta, Maine. A Paper read at the Meeting of the Archdeaconry of the Kennebec, held at Biddeford, Maine.

The Chatham Episcopal Institute, Chatham, Va., 1908-1909.

MUSIC.

THE H. W. GRAY CO. New York.

Novello's Quarterly. A Book of Anthems. No. 4. *Lent and Easter.* February 1909.

THE YOUNG CHURCHMAN CO., Milwaukee.

"God is Working His Purpose Out." A stirring Missionary Processional, sung at services of the Pan-Anglican Congress in London in 1908 and at the annual service of the Pennsylvania Branch of the Woman's Auxiliary at the Church of the Holy Apostles, Philadelphia, in January 1909. Reprinted from THE LIVING CHURCH. On heavy paper, price $2.00 per hundred. By mail, $2.10.

FOUR KINGS AT ONE AFRICAN CHURCH SERVICE.

ONE OF THE greatest events in the history of the Church in Uganda was the presence of the Kings of Uganda, Bunyoro, Ankole, and Toro, together for worship at two services in Mengo Cathedral on Sunday, November 8, 1908. The first of the two services is thus described by the Rev. J. Roscoe, writing from Mengo on November 24th to the Church Missionary Society: "The procession of some fifty leading chiefs, together with the four kings and the regents, and the head of Busoga with some of his chiefs, all in state robes, was a picturesque one. The Rev. H. W. Duta (himself one of the first six natives of Uganda to be ordained), in his sermon, pointed out how the early missionaries had toiled and sowed seed, how Bishop Hannington and others had laid down their lives to bring the Gospel to Uganda, and now we were beginning to see the great harvest. The four kings together was a sight never before beheld in Uganda. The only cause for kings to meet in the past was for battle, but here we saw them, together with their people, taking part in one religious service, and worshipping the same God and rejoicing in the same Saviour."—*Church of Ireland Gazette.*

COUGHING IN CHURCH.

The anual coughing epidemic, now at its height, is troubling preachers as usual, says the *Christian World.* The fact that coughing is sometimes incessant throughout a half-hour's sermon, while at a concert, during the performance of a piece of music of the same length, there is usually breathless silence, suggests that at least a good deal of coughing is preventible. There are, indeed, three classes of coughers—those who cannot help it (a few), those who could help it (many), and those who do it on purpose. It is true that when people are thoroughly interested and absorbed they forget to cough, and that, no doubt, is the secret of the prevailing silence in the concert hall. Preachers, perhaps, may take the hint that, if they allow their hearers' attention to slacken, the said hearers are much more likely to be conscious of a slight irritation in the throat. But that some of our foremost preachers have sometimes publicly to complain—with the result, generally, that there is little or no coughing afterwards to the end of the service—is evidence that there is a good deal of wanton coughing.

THE BURDEN of religion is heavy on some men because they are paying their own way and their neighbor's way, says the Memphis *Commercial-Appeal.* There are churches that are almost bankrupt in nearly every American city. The minister, instead of giving all of his time to the care of souls, gives much of his time to worry as to his support and the support of the church. Light bills, gas bills, coal bills, paint bills command more time than do sick calls. Instead of dealing in things spiritual, half of his time is taken up with the struggle for his own existence and his church's existence. These things should not be, and they would not be if every man, whether he is a church member or not, would realize that all the liberties and all the privileges he now enjoys in this twentieth century had their beginning in the efforts of religious teachers. Anything that is worth having is worth working for. Things that are useful can only be secured through labor. If religion is a useful thing, it is worth paying for.

"FAITH waits till more light breaks. It will not hide like Adam, nor fly like Jonah, nor curse like Job's wife, nor say with a king of Israel, 'What should I wait for the Lord any longer?'"—*Thomas Fuller.*

THE CHURCH AT WORK

PRACTICAL SOLUTION OF VACATION PROBLEM.

The Rev. Robert N. Merriman, rector of St. Stephen's Church, Jefferson and Patchen Avenues, Brooklyn, N. Y., has started an experiment for his parishioners which will be watched with interest. He has planned to solve the problem of ministering to the physical and spiritual interests of his congregation during the vacation season in a practical and attractive fashion. A Church camp is to be located in a pleasant part of Long Island, by means of which his people will be kept in touch with St. Stephen's while living during the heated term under canvas. A tract of three acres of land has been secured for the purposes of this summer colony at Bellecrest near Huntington.

CHURCH CO-OPERATIVE STORE OPENED IN PHILADELPHIA.

A co-operative store for the benefit of the poorer classes has been established in the basement of the parish building of the Church of the Advent, Fifth and Buttonwood Streets, Philadelphia, by the rector, the Rev. Edward M. Frank. Meats, vegetables, groceries, fruits, and clothing are sold at almost the wholesale price, and coal is also sold at a much reduced rate. The idea originated in England, where nearly every town has adopted and been using this plan for some time.

MISSIONARY MEETINGS IN OHIO

A series of promising missionary services and meetings has marked the first week of the Ohio itinerary of the new secretary of the Fifth Department, the Rev. Dr. John Henry Hopkins, who, accompanied by Mrs. Hopkins, visited Lima, Bellefontaine, Tiffin, Findlay, Toledo, and Norwalk during the week commencing with the feast of the Purification, the 2nd of February. In each of the first four of these cities and towns a well-attended meeting of the women of the parish assembled under the auspices of the Woman's Guild or the Woman's Auxiliary, was addressed by Mrs. Hopkins, and a congregation, assembled in the church, was addressed by Dr. Hopkins in the evening. At Toledo the quarterly meeting of the Toledo branches of the Woman's Auxiliary was held in St. Mark's parish house on Saturday afternoon, February 6th, Mrs. Thomas H. Walbridge presiding, Mrs. H. L. McClellan being the secretary. The attendance numbered about 100, including several of the clergy, and the meeting ranked among the largest and most successful in the history of recent years. Both Dr. and Mrs. Hopkins addressed the meeting. On Septuagesima Sunday special missionary services were addressed at Trinity Church, Grace Church, St. Paul's Church, and at the church in Maumee, the congregation being large in each instance. There was a special meeting of the Toledo Clericus at Trinity parish house Sunday morning, February 7th, at which the Rev. James H. Young of Tiffin, Ohio, read a valuable and scholarly paper on "The Miracles of Healing, in the New Testament." In the evening a successful conference of Church workers was held in Trinity parish house, Mr. Thomas H. Walbridge, Trinity's senior warden, presiding. Dr. Hopkins addressed the conference on "The Parochial, Diocesan, and General Aspects of the Missionary Spirit," and addresses were made by the Rev. Houghton Fosbroke, the Rev. H. L. McClellan, the Rev. J. C. Ferrier, and Messrs. Walbridge, Heath, Priest, and others. Nearly every parish and mission in the city of Toledo was represented, and the addresses were all filled with a spirit of intense and hopeful earnestness.

At St. Paul's parish, Norwalk, Ohio, on February 8th (the Rev. Arthur Dumper, rector), two splendidly attended missionary meetings were held in the parish house, over sixty women coming in the afternoon, and about fifty men assembling for a "smoker" in the evening. Deep interest was manifested in the Church's missionary work at both of these meetings.

Beautiful new churches are being built at Bellefontaine (the Rev. T. G. C. McCalla, rector), and at Norwalk. The church at Bellefontaine is nearly finished and will cost about $20,000. The church at Norwalk will cost $50,000. In each case the new church is the most handsome edifice in the city, and the parishes are both growing rapidly.

CALLED TO TRINITY CHURCH, TOLEDO, O.

The Rev. George Gunnell, rector of old St. Andrew's Church, Eighth and Spruce Streets, Philadelphia, Pa., has been called to the rectorship of Trinity Church, Toledo, Ohio, to succeed the Rev. Cyrus Townsend Brady, D.D. Trinity is one of the largest

REV. GEO. GUNNELL,
RECTOR-ELECT OF TRINITY CHURCH,
TOLEDO, O.

and most important parishes in the diocese of Ohio, having 1,135 communicants. The Rev. Mr. Gunnell is 41 years of age and a native of Pittsburgh. He graduated from Harvard in 1892 and the General Theological Seminary in New York in 1895, and was ordained deacon that year, and priest in 1896, by Bishop Whitehead. For some time he was a missionary at Leechburg, Pa., and afterward assistant at Calvary Church, East End, Pittsburgh. He next became rector of Epiphany Church, Bellevue, Pa., from which place he was called in the early part of 1903 to become rector of old St. Andrew's, Philadelphia. Mr. Gunnell is said to be a most forceful and eloquent preacher.

WORK FOR MISSIONS IN PENNSYLVANIA.

The annual delegate meeting of the Sunday School Auxiliary to the Board of Missions of the diocese of Pennsylvania was held at the Church House on Saturday, February 13th, at 3 P. M., the Right Rev. Alex. Mackay-Smith, D.D., presiding. Interesting addresses were made by the Rev. Dr. Lloyd of New York; Rev. Dr. Correll of Kyoto, Japan; and the Bishop of Nevada. The Rev. Dr. Duhring stated that already 135 schools of the diocese had taken out over 32,000 boxes for Lenten offerings, with some eighty schools yet to be heard from.

THE DRIFT TO THE CHURCH

The class confirmed by Bishop Greer last Sunday in St. Luke's Church, 141st Street and Convent Avenue, New York City, was a striking example of the number of members of the denominations that is coming into the Church. In the class of 67 presented by the Rev. George Ashton Oldham there 2 were from the Presbyterians, 1 from the Congregationalists, 1 from the Dutch Reformed, and 1 from the Reformed Church. These were all adults. Of the children nearly one-half were from families of the denominations.

OPEN LETTER ON MISSIONS.

An open letter has been addressed to the Board of Missions of the national Church by the Rev. Robert F. Gibson, rector of Trinity Church, Williamsport, Pa., in the diocese of Harrisburg. Citing the last report on general missions to the General Convention in which "there is a reference to the 'small scale on which that work is carried forward at present,'" and also, from the same report, the statement: "It is believed that once it is fairly understood that the Church's Mission was committed to the Church and not to the Board of Missions, there will be no further trouble in meetings its financial obligations," Mr. Gibson reminds the members of the Board that "the 'Church' of the 'Church's Mission' is manifestly not alone the Protestant Episcopal Church, but the whole Church, of which 'this Church' is a part. And the 'Mission' is just as manifestly not to be identified exclusively with the domestic and foreign missionary work of this 'society.'"

He criticises the report for creating the impression, of course unintentionally, "that the work in the hands of your Board for administration constitutes the 'Church's Mission.' A broader view, however, is officially stated in the Church Calendar for 1909, recently issued by your Board, where, on page 22, home mission work is described as including Domestic Missions, Diocesan Missions, and the work 'carried on among the poor and foreign-speaking population of large cities and known as 'City Missions.'" He maintains, however, that the "Church's Mission" means even more than that, and that all Church work is a phase of that mission. He feels that we err in separating general, diocesan, and local work. He reminds the Board of the resolution adopted at the General Convention in Richmond to the effect that "the moral obligation which rests upon every member of the Church to contribute, according to his means, toward the support of all departments of Church work, all of which are essentially missionary in character, is one obligation; and that each member of the Church should consider in making his offerings the needs of the several departments; and that it is the duty of the clergy to inform themselves and every member of their congregations of these needs."

He feels that it is misleading and improper to put missionary offerings in a different class from parish offerings, and to designate some Bishops as Missionary Bishops and some presbyters as missionaries, where all Bishops and all presbyters share alike in that character irrespective of the part of the Church in which their work may be done. "Attention," he says, "should be

given to the unfortunate use of the word 'Missions' in the name of your Board, in the canons, and in the title of your magazine, *The Spirit of Missions*. Your general secretary, Dr. Lloyd, has well said: 'The devil added that "s."' Dr. Lloyd thus strongly emphasizes the difference between 'Mission' and 'Missions.' The devil is a separatist. Why not let him have his 's'? Eliminate it and with it the unmissionary separatism which its presence teaches."

He asks in conclusion that "the true theory of the Church's Mission and of the whole duty of a member of the Church" may be kept ever before the Church, through all the literature of the Board of Missions, and that the Board will exhbit "a sympathetic interest in the local work of the dioceses and especially of the parishes, an interest that should color and affect every appeal and address made in your name."

WRITTEN EXAMINATION OF LOUISVILLE SUNDAY SCHOOL TEACHERS.

THE FIRST written examination on the special course of study for Sunday school teachers was held at the Church of the Advent, Louisville, on the evening of February 9th. For more than a year the rector, the Rev. Harry S. Musson, has been delivering a course of lectures at the monthly teachers' meetings, and while intended primarily for the Advent teachers, the attendance from other parishes has been gratifyingly large. Those who pass the examinations are to be given certificates of proficiency, and it is intended eventually to have only certificated teachers at the Advent. The full course of study and lectures is to cover four years, This first examination embraced two subjects, the Prayer Book and Church History, together with a paper on general biblical knowledge. Besides the Prayer Book and the Bible itself, several excellent text books are used. It is felt that the efficiency of the Sunday school teachers will be greatly increased by this course of systematic study.

MEMORIALS AND GIFTS.

ON THE evening of February 4th occurred the dedication of a fine memorial pipe organ in St. Stephen's Church, Spencer, Iowa, the gift of Dr. W. P. Woodcock, who has been a devoted supporter of the parish from its organization. The Rev. W. D. Morrow, priest in charge, conducted the dedicatory service, assisted by the Rev. W. T. Jackson. Mr. Abert Lough, Mus. Doc., Oxon, gave a sacred recital with the aid of the choir. The whole service was Churchly and inspiring.

AT A MEETING of the vestry of the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia (the Rev. Norman Van Pelt Levis, rector), held Tuesday evening, February 2nd, it was decided to place in the chancel of the church during the coming summer a carved Caen stone altar as a memorial to the late beloved *rector emeritus*, the Rev. James D. Newlin, D.D., at a cost of $2,500.

THE PHILADELPHIA firm of C. J. Hoppe & Son has donated an organ to the Church mission at Oija Soki, Japan, which has just been shipped. St. Mark's chapel, Springdale, N. C., St. Thomas' mission, White Oak, N. C., and St. Andrew's School, Sewanee, Tenn., have all been the recipients of organs through the kindness of this firm.

CHRIST CHURCH, Middletown, Conn., one of the oldest parishes in the country, was the recipient recently of two handsome brass Eucharistic candlesticks, given by Mrs. E. A. Slote in memory of her mother, Mrs. Mary Blancke.

ST. GEORGE'S parish house chapel, St. Louis, Mo., has received a fine altar and handsome candlesticks as memorial gifts.

ARRANGEMENTS MADE FOR LENT.

THE ST. LOUIS, Mo., Brotherhood of St. Andrew has engaged the Garrick Theatre for the coming Lenten season. These services have in past years been eminently successful. The following preachers have been secured:

Ash Wednesday, February 24, the Bishop of Missouri; February 25 to 27, Rev. W. O. Waters of Chicago; March 1 to 3, Rev. Samuel Tyler of Cincinnati, O.; March 4 to 6, Rev. Robert N. Spencer of Springfield, Mo.; March 8 to 10, Rev. E. V. Shayler of Oak Park, Ill.; March 11 to 13, Rev. Richard L. McCready of Crescent Hill, Ky.; March 15 and 16, Rev. Courtney Jones, Old Orchard, Mo.; March 17, the Bishop of Chicago; March 18 to 20, Rev. Prentice A. Pugh of Memphis, Tenn.; March 22 to 24, the Bishop of Michigan City; March 25 to 27, the Bishop of Kentucky; March 29 to April 3, Rev. John Henry Hopkins, D.D., secretary Fifth Missionary Department; April 5 to 7, Rev. Edmund Duckworth of St. Louis; April 8 to 10, the Bishop of Missouri.

THE LENTEN cards for St. Paul's Church, Washington, D. C., are ready for distribution. It will be observed that the Bishop of the diocese will be in charge of the Wednesday afternoon services and hopes to make these as full of spiritual power as Bishop Satterlee did Saturdays in Lent. The seven special preachers this Lent at Wednesday Evensongs are as follows: The Rev. Charles E. Buck, the Rev. S. A. Wallis, D.D., of the Theological Seminary in Virginia, the Rev. G. C. F. Bratenahl, D.D., the Rev. William T. Snyder, and the Rev. William Richmond. —THE LENTEN preachers at St. Agnes' chapel, Trinity parish, Washington, are as follows: Ash Wednesday, the Rev. C. H. Holmead; on the Thursdays thereafter, the Rev. J. H. Deis, Archdeacon Williams, the rector of the parish, the Rev. W. R. Pierson, the Rev. W. J. D. Thomas, the Rev. H. Ashton Curtis, and the Rev. E. S. Dunlap.

NOONDAY services are to be held, as usual, during Lent in the Church of the Messiah (Rev. Peregrine Wroth, rector), which is situated in the down-town business section of Baltimore. The services are to begin at 12:20 o'clock and close at 12:50, and will be held daily, except Saturday.

THE REV. WILLIAM HENRY BARNES, parochial missioner, has been engaged at the Church of the Annunciation, Philadelphia, as special preacher on the Sundays and Wednesdays of Lent. These Lenten sermons form a series of Conferences on the Life of a Soul, and its Spiritual Schooldays.

THE LINCOLN CENTENNIAL.

IN THE PRESENCE of a congregation that filled the immense building to the doors and left many standing, Lincoln's Birthday Centennial was observed at Trinity Cathedral, Cleveland, Ohio, by a service at 11 o'clock, which was especially arranged for the occasion by Dean Du Moulin, permission for which had been given by Bishop Leonard. More than twenty-five of the local clergy, including Bishop Leonard, were present. Seated in the body of the cathedral were a number of local military organizations. The Cleveland Chamber of Commerce, represented by a large number of its members, occupied seats in the nave. Members of the judiciary and of the educational interests of the city, in gowns and hoods, followed the clergy in the procession and occupied seats provided for them in the chancel. An historical address on "Abraham Lincoln" was delivered by Henry Eldridge Bourne, professor of History in Western Reserve University, Cleveland. At the conclusion of the address Julia Ward Howe's "Battle Hymn of the Republic" was sung as an anthem, after which the benediction was pronounced by Bishop Leonard. After the service an elaborate dinner was served in the Cathedral house to the clergy, the members of the judiciary, educators, and other invited guests. Bishop Leonard presided as toastmaster and addresses were made by Judge U. L. Marvin, Judge R. W. Tayler, Prof. Charles S. Howe, president of the Case School of Applied Science; Mr. Charles F. Brush, representing the Cathedral Chapter, and Dean Du Moulin.

A SERVICE was held in Christ Church, Detroit, on Sunday afternoon, February 7th, to commemorate the centennial of the birth of Abraham Lincoln. Members of the Loyal Legion, G. A. R., and kindred societies occupied the front seats. A large congregation was also present. The galleries, pulpit, lectern, and choristers' stalls were draped with American flags. The hymn "Our Fathers' God, to Thee," preceded the sermon delivered by the Rev. Dr. Maxon, rector of the church, which was throughout a calm, dignified, and worthy presentation of his subject. At the close of the service an offering was made for the memorial building on Lincoln's birthday farm.

CHRIST CHURCH, Springfield, Mass., gave formal and appropriate expression to its reverence for the name of Lincoln by a special service at 5 o'clock on February 7th. The rector, the Rev. Charles Lewis Slattery, D.D., made an address on "Our Debt to the Character of Lincoln.

A LINCOLN memorial service was held in St. Stephen's Church, Middlebury, Vt., on Sunday evening, February 7th, when the Rev. T. M. Wilson, rector, preached an appropriate sermon. The members of the local G. A. R. and Woman's Relief Corps attended in a body.

ON SUNDAY, February 14th, there was a special service held at St. Paul's Church, Cleveland, Ohio, in commemoration of the centennial of the birth of Abraham Lincoln, at which a sermon appropriate to the occasion was delivered by the rector, the Rev. Walter Russell Breed, D.D.

THE REV. WILLIAM GARDAM, rector of St. Luke's Church, Ypsilanti, Mich., made an address at Cleary College on February 10th on the careers of Lincoln and Washington.

BOWLING GREEN, KY., CHURCH TO CHANGE LOCATION.

CHRIST CHURCH, Bowling Green, Ky., of which the Rev. William K. Marshall is rector, has for many years been handicapped by a most undesirable location, only one Church family living in that part of the town, and the environment also being very unsatisfactory. Realizing this, the rector and vestry, after several meetings and a thorough discussion of the whole matter, determined to purchase a house and lot on the corner of State and Twelfth Streets, which was done the next day. The lot secured is an almost ideal one for a church building, being on the best and most desirable street and is in the center of the residence section of the city. As soon as the present church can be disposed of the new building is to be begun, and it is felt that with the change of location the Church in Bowling Green will enter upon an era of prosperity such as it has never known in the past.

SHALL CONNECTICUT BE DIVIDED?

THERE IS contained in the *Connecticut Churchman* for February 13th an article by the Rev. Frederick W. Harriman, D.D., arguing the necessity for the division of the diocese of Connecticut. Dr. Harriman observes that Connecticut is the fourth diocese in the United States in the number of parishes, clergy, communicants, and congregations to be visited, and that the latter are less quickly accessible than those in the metropolitan dioceses in which the number is larger. From 1865 to 1908 the number of clergy has increased from 150 to 204; the communicants

from 12,176 to 37,993; and the places to be visited by the Bishop from 86 to 133. Dr. Harriman suggestes that the new diocese should consist of the counties of Fairfield, New Haven, and Litchfield, being the southwestern corner of the state, smaller in extent but larger in work and resources than that part of the state remaining, which would comprise the old diocese of Connecticut. According to that plan the new diocese would contain 99 parishes and 10 missions with twenty-three places assisted by the diocesan board; 26,479 communicants and an aggregate of current expenses in the Church of $233,983.49. The old diocese, whose see city would continue to be Hartford, would comprise 54 parishes, 21 missions, 39 assisted places, 11,514 communicants, and aggregate current expenses of $105,867.06. Dr. Harriman suggests that the financial inequality between the two proposed dioceses be partially offset by leaving the larger part of the present endowments, or all of them, with the old diocese, which would then be the weaker of the two.

CAMPAIGN FOR THE ENDOWMENT OF THE OHIO EPISCOPATE.

ON SEPTUAGESIMA the Rev. Henry E. Cooke, financial secretary of the Bishop Leonard Fund for the Endowment of the Episcopate, entered upon the duties of his new office. He began a thorough canvass of the diocese in Sandusky, and preached on that day at both Calvary and Grace Churches as well as delivering addresses to the Sunday schools connected with both parishes. An executive committee, consisting of four prominent laymen with Archdeacon Abbott and Canon Cooke, has this matter in charge and it is the purpose to raise at least $45,000 in commemoration of the twentieth anniversary of Bishop Leonard's consecration, which will occur on October 12, 1909, the Bishop having expressed the wish that the commemoration should take this permanent form. This sum, added to the Ohio Episcopate fund already in existence, will bring the total endowment of the diocese for this important purpose to the sum of $100,000. A vigorous and enthusiastic campaign on behalf of this fund will be waged throughout the entire diocese, and the various parishes and missions will be urged for this purpose to raise the principal represented in interest at 5 per cent. by the annual assessment levied for the support of the episcopate. It is expected that the work of raising the Bishop Leonard Fund will occupy the ensuing nine months.

DEATH OF CONGRESSMAN GRANGER.

THE DEATH of Daniel L. D. Granger, member of Congress from Rhode Island, and a leading Churchman of Providence, occurred in Washington last Sunday. Mr. Granger was a son of the late Rev. James N. Granger, D.D., a graduate of Brown University, as also of Boston University. He was admitted to the bar in 1877 on his graduation from the latter university and has since practised in Providence. He was successively reading clerk of the Rhode Island House of Representatives, city treasurer, and then mayor of Providence, and, since 1903, Congressman from the first district of Rhode Island, and he had also been reëlected to the next Congress. He had also served as president of the Churchman's Club of Rhode Island and as a member of the Standing Committee of the diocese, and was a member of the Rhode Island Historical Society and vice-president of the American group in the International Parliamentary Union for Promoting International Arbitration.

An interesting incident of Mr. Granger's first election to Congress is that he was candidate on the Democratic side against an equally distinguished Churchman, the Hon. John H. Stiness, who had just resigned his position as Chief Justice of the state. The vote was close and the first reports of the Associated Press giving Judge Stiness as victor, led THE LIVING CHURCH to extend its congratulations to the latter, which were afterward extended to Mr. Granger on receipt of fuller advices.

WORK AMONG THE UNCHURCHED ITALIANS OF ELIZABETH, N. J.

ST. PAUL'S Italian, chapel at Elizabeth, N. J., was opened on Sunday morning, February 7th, under favorable auspices by the Rev. Domenico A. Rocca of the Italian mission of Staten Island. The Rev. Mr. Rocca became interested in the unchurched Italian people of Elizabeth through the Rev. H. H. Sleeper, Ph.D., rector of Grace Church, and seeing the field for good missionary work he decided to open St. Paul's chapel, at First Avenue and Christine Street, in order that he might influence for good those Italian-speaking people who do not attend any church. The Rev. Mr. Rocca is not doing proselyting work, and it is not his intention to try to induce Italian Roman Catholics to leave their Church and gather about him. On the contrary, he says that he will encourage such Italians to attend regularly to their duties in their own Church. His object is to gather together those Italians who are attending no church at all. There are many Italians in Elizabeth who are not and never were members of any religious denomination and among these Mr. Rocca intends to labor.

The initial attendance was 35 and at Evensong there were even more present. A Sunday school will soon be inaugurated.

NEW RECTOR FOR OLD ST. JOHN'S, PHILADELPHIA.

THE REV. GEORGE CHALMERS RICHMOND of St. George's Church, Rochester, N. Y., has accepted a call to the rectorship of old St. John's Church, Northern Liberties, Third and Brown Streets, Philadelphia, to succeed the Rev. O. S. Michael. The Rev. Mr. Richmond is 39 years of age, and is a graduate of Yale University and of the Williston Seminary of Easthampton, Mass. After graduating from the Hartford Theological Seminary in 1898 he was ordained to the priesthood in Syracuse, N. Y., by the late Bishop Huntington, and for three years was an assistant under the direction of the Bishop. In 1904 he became assistant at Holy Trinity Church, New York, and for the past three years has been rector of St. George's, Rochester. St. John's, Philadelphia, was built in 1816 and at one time was one of the city's most important parishes and fields for Church work. The new rector assumes charge on Quinquagesima Sunday.

THE FUNERAL OF MRS. HARDING.

BURIAL services for Mrs. Justine B. P. Harding, wife of the Bishop of Washington, were held Tuesday, February 9th. There was a celebration of the Holy Communion for the family at 8 A.M., the Rev. Charles H. Holmead being celebrant. The burial service was at 2 P.M. The remains were reverently conveyed by the vestrymen, who served as bearers, from the rectory directly opposite the church, where at the door the body was met by the officiating clergy and the choir and crucifers of St. Paul's. The Rev. Chas. H. Holmead said the sentences, the Rev. G. C. F. Bratenahl, D.D., read the lesson, the Rev. J. H. W. Blake the Creed, and Archdeacon Williams the prayers. The choir, under the leadership of St. Paul's organist, Mr. Edgar Priest, rendered the chants, anthem, and hymns. The hymn "Abide with me" was sung as the cortege moved out of the church. Other clergy in the chancel were the Rev. Dr. McKim, Rev. Canon Devries, the Rev. Robert Talbot, the Rev. E. M. Dudley, the Rev. E. S. Dunlap, and the Rev. E. M. Thompson.

The interment was in Rock Creek cemetery in the Harding family lot. At the grave the Rev. Dr. Devries opened the service, the Rev. Charles H. Holmead read the committal, and the Rev. George F. Dudley the prayers. All this was in the midst of a heavy rain, but in spite of this all was reverently done and in order.

ANNIVERSARY OF THE CONSECRATION OF BISHOP HALL.

THE FIFTEENTH anniversary of the consecration of Bishop Hall was quietly observed in St. Paul's Church, Burlington, Vt., on the feast of the Purification. The Bishop was opposed to any public commemoration, but yielded to a request of several of the clergy to spend the day as their guest at an informal reunion. There was a celebration of the Holy Eucharist in St. Paul's Church at 11 A.M., at which the Bishop was celebrant. At 1 P.M. a luncheon was served in the parish house, after which addresses of congratulation were made by some of the clergy present, to which the Bishop replied in a feeling manner. Eighteen priests of the diocese were present.

SOLUTION OF THE VERMONT MISSIONARY PROBLEM.

A NEW departure in the missionary work of the diocese of Vermont has been made by the purchase of property for Church purposes at Hardwick. Services have been held regularly for eighteen months there and at various other places in the vicinity by the Rev. A. L. Wood, who made his headquarters at Hardwick. On Mr. Wood's resignation at the beginning of January the work was placed in charge of the diocesan missionary, the Rev. David L. Sanford. The practical difficulty has been the impossibility of securing a hall in which to hold service. The present place of meeting is an Odd Fellows' hall on the third story of a business block, difficult of access. The chance was offered to purchase a house and lot in a central location. The house is to be used as a residence for the diocesan missionary, the barn is to be finished off as a temporary chapel, and the vacant lot is to be kept as a site for a church when conditions will justify its erection. Money has been borrowed to purchase the property, and Bishop Hall has issued an appeal to the diocese to raise $5,000, which sum will be required for the purchase of the property and the fitting up of the barn as a chapel.

SEABURY SUMMER CONFERENCES.

IN ANSWER to inquiries that are this year fully a month in advance of the usual date, the Seabury Society of New York states that the dates of the Church Summer Conference for 1909 will be July 17th to August 1st. The place will be the Episcopal Theological School, Cambridge. St. John's chapel will be used for the services, and unless the number be too large, the refectory can accommodate all for meals. Dormitories have been secured in the same street, and rates will be the same as in previous years. It had been hoped that a permanent location for these conferences might be secured for this year, but only about half of the required money has been raised. By 1910 it is anticipated that permanent quarters can be ready. Emphasis will be placed this year upon Bible study, the teachers being the Rev. Harvey Officer, O.H.C., the Rev. Samuel R. Colladay, and the Rev. Dr. Samuel Hart, the last named chiefly upon the Prayer Book. The study of missions will be assisted by illustrated lectures. One of the Sunday preachers will be the Rev. Karl Reiland of Grace Church, New York. Complete announcement of programme will be ready about April 1st.

AN OHIO JUDGE ON THE DIVORCE EVIL.

ON MONDAY evening, February 8th, the Men's Club of Emmanuel Church, Cleveland, Ohio, held a successful meeting in the parish house. The address of the evening was made by Federal Judge R. W. Tayler of Cleveland, on the subject of "Divorce Legislation." Judge Tayler contended that the most flagrant present evil in connection with the divorce problem is the fact that the wide difference in divorce laws in the various states makes it impossible legally to define the marriage relation or to state definitely when that relation is legally dissolved. For this reason the standing of people who re-marry after having been once divorced cannot be determined, and their position in society and that of their children is liable to question. "The evil," said Judge Tayler, "cannot well be remedied so long as various states legislate in regard to the matter in different ways. These states are sovereign in this matter, and insist on recognizing their own authority. For this reason we cannot tell legally when a man is divorced. To eliminate this evil, and with it to eliminate much of the social and moral evil of divorce, there should be national legislation on the subject to make a common law, and this can be possible only through a constitutional amendment. Present varying state laws allow of complications too shameful to mention."

CENTRAL NEW YORK.
CHAS. T. OLMSTED, D.D., Bishop.

Death of De Lancey Bartlett.

DE LANCEY BARTLETT, the oldest business man in Fayetteville and one of the most respected Churchmen in the diocese, entered Paradise on the evening of Septuagesima Sunday. Mr. Bartlett was born March 30, 1840, and went to Fayetteville in 1856 and served successively as vestryman and warden. He was buried February 10th from Trinity Church, the Rev. Luther L. Weller, rector, officiating, assisted by the Rev. Messrs. Beauchamp, Merlinjones, and Raymond. Mr. Bartlett was a zealous Sunday school worker and superintended a Sunday school at Elkhorn, where there is no service of the Church, for twenty-five years. Every business house of Fayetteville was closed Wednesday out of respect to his memory.

CONNECTICUT.
C. B. BREWSTER, D.D., Bishop.

Work of the Diocesan Woman's Auxiliary—Swedish Services at New Milford—Death of Seth D. Bingham, Jr.—Notes.

THE PLEDGES of the Woman's Auxiliary of the diocese for 1908-1909 amount to $5,600. This includes $1,500 for the General Board and $4,000 for the Current Expense fund.

THE REV. JOHN G. HAMMARSKOLD, general missionary to the Swedes, held a Swedish service in St. John's Church, New Milford, on the afternoon of the Fourth Sunday after the Epiphany, which was largely attended. There a number of Swedes in New Milford and adjoining towns, who look to the Church to a considerable degree for her ministrations. Mr. Hammarskold has the license of the Bishop for work in the diocese.

SETH D. BINGHAM, Jr., for six years past organist at St. Paul's Church, New Haven, has resigned in order to devote further time to study in Europe. Mr. Bingham is also organ instructor in Yale University.

THE Church Missions Publishing Co. of Hartford has, at its own request, been released from auxiliary relations with the Board of Missions.

DALLAS.
A. C. GARRETT, D.D., LL.D., Bishop.

Diocesan Clericus Meets at McKinney—Mission at Fort Worth.

THE FIRST formal meeting of the diocesan Clericus was held February 1st, at McKinney. The meeting was opened by a celebration of the Holy Eucharist, the Rev. D. W. Curran being celebrant. Luncheon was served at the rectory to the visiting delegates and members of the parish. At 2 P.M. an informal discussion was held in the rector's study, the subjects being "Preaching," "How to Increase Confirmations," and "Church Music." At 3:30 the Rev. J. T. Lodge addressed the Woman's Guild on "True Service." After evening prayer ten-minute addresses were made by the rector of the parish (the Rev. D. W. Curran), the Rev. Richard Morgan, and the Rev. Edwin Wickens.

ARCHDEACON WEBBER has just concluded a satisfactory mission at St. Andrew's, Fort Worth. The services were well attended.

HARRISBURG.
JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Parochial Notes.

A STRONG effort is being made to extinguish a debt of long standing on St. Mary's Church (Wadleigh chapel), Williamsport, by the 1st of May. The parochial organizations are working hard to that end and the outlook is favorable. The young men's club has had the parish house fitted with electric lights and has provided for the expense.

A PLACE for a boys' club and reading and game room is being constructed in the basement of the new church at Williamstown. The church is so built that a spacious room can easily be built under it, be almost entirely above ground, and be light and airy. This is a mining town, and aside from this has nothing of the kind.

INDIANAPOLIS.
JOSEPH M. FRANCIS, D.D., Bishop.

Death of Mrs. D. B. Knickerbacker.

MRS. D. B. KNICKERBACKER, widow of the third Bishop of Indianapolis, died suddenly in Indianapolis on Sunday morning, February 14th, of heart disease. She was born in England seventy years ago and was married at the age of 18, soon after coming to this country. Previous to the consecration of her husband as Bishop in 1883, they had lived in Minneapolis. She had no near relatives in this country, her four children having died before she left Minnesota in 1883. She had resided in Indianapolis continuously until two years ago, when she went to her old home in Southampton, England, to live with nieces. The funeral services at Christ Church, Indianapolis, Tuesday afternoon, February 16th, were preceded by a celebration of the Holy Communion in the morning, Bishop Francis officiating, assisted by some of his clergy. Interment was at Crown Hill Cemetery in the same city, beside the body of Bishop Knickerbacker.

IOWA.
T. N. MORRISON, D.D., Bishop.

Personal Mention.

ON FEBRUARY 1st the Rev. G. De Witt Dowling entered upon the sixth year of his rectorship of Trinity Church, Davenport. The event was pleasantly marked by the presentation of a substantial purse from the ladies of Trinity Guild, and also on Septuagesima Sunday by the presentation from the choir of a box of American Beauty roses.

KENTUCKY.
CHAS. E. WOODCOCK, D.D., Bishop.

Clothing Provided for Colored Children at Louisville — Meeting of the Louisville Clericus.

THE Church of Our Merciful Saviour (colored), Louisville, has established a clothing bureau in connection with the Sunday school. Frequently in seeking scholars in the immediate neighborhood, the general excuse given by those who remain away is the lack of clothing, so in order to meet this need the parish branch of the Woman's Auxiliary has taken the bureau in charge and is ready to

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make up any materials or renovate garments which are donated for this purpose.

DEPARTING from the usual custom of meeting in the daytime, the February gathering of the Louisville Clericus was held Tuesday evening at the home of the Rev. J. G. Minnigerode, D.D., rector of Calvary Church, who entertained at dinner. No regular paper was prepared, but there was a discussion relating to the Australian branch of the Church, which was led by the Rev. Arthur E. Whatham, rector of St. Peter's Church, Portland.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Retreat for the Clergy at Redondo — Mission Started in a Los Angeles Suburb.

A RETREAT for the clergy was commenced at Christ Church, Redondo, on February 16th. The retreat will close with a celebration of the Holy Communion on the morning of the 18th.

A PAROCHIAL mission has been started at Dayton Heights, Los Angeles, by the Rev. Charles T. Murphy of St. Athanasius' Church. Every Sunday afternoon a Sunday school has been held, followed by a Church service, the average attendance being 45.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Service for the National Guard—New Chapter of the B. S. A. at Irvington—Other Items.

AN ANNUAL service for the Fourth Regiment, Maryland National Guard, is to be held hereafter in St. Mark's Church, Baltimore, the rector of which, the Rev. William D. Gould, is chaplain of the regiment. The service is to be held on the Sunday nearest May 5th in each year.

A CHAPTER of the Brotherhood of St. Andrew has been organized at St. James' Church, Irvington, with ten charter members. The Rev. O. W. De Venish is rector of the church, which was but recently opened by Bishop Paret. A course of Monday evening lectures on "The History of the Hebrew Race" is being given at the church.

IT IS announced that the annual missionary service in the diocese, held under the auspices of the Committee on Domestic and Foreign Missions, will probably be held in Baltimore around Easter time. It is usually held on the First Sunday after Epiphany.

THE REV. WARREN K. DAMUTH, who has accepted work in St. Mark's parish, Philadelphia, became rector of St. Luke's, Baltimore, less than two years ago, succeeding the Rev. Charles W. Coit, now at St. Paul's, Windsor, Vt., and the church has since experienced a steady growth. The vestry has asked that the resignation be withdrawn, and the entire congregation has joined in the request, but Mr. Damuth says he feels he must go to St. Mark's, having accepted the call. Before going to St. Luke's he was rector of Calvary Church, Philadelphia.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Alumni Dinner of Cambridge Theological School—The Boston Revival—Quiet Day for Cambridge Students.

THERE WERE a large number of the former students of the Cambridge Theological School at the University Club, Boston, on the evening of Tuesday, February 16th, for the alumni dinner, which was presided over by Professor Henry S. Nash of the school. There were a number of interesting topics considered at the close of the dinner, all of them pertaining to the future well-being of the school. Among the subjects taken up were "The Spirit of the School," "The Chair of the History of Religion and Missions," "The Co-operation of the Cambridge Seminaries," and "The Elective System in Theological Education." This was the first dinner which the Alumni Association has ever held in Boston during the winter months.

THE CHAPMAN-ALEXANDER revival in Boston continues to attract great attention, and not a few representative people of the Church have openly shown their coöperative spirit. Among those who have taken their places on the platform of Tremont Temple have been Archdeacon Webber, lately of the diocese of Milwaukee; the Rev. Dr. van Allen, rector of the Church of the Advent; Robert Treat Paine, one of Boston's prominent laymen, while many of the Church's clergy have been seen among the large audiences on the floor of the hall.

ON WEDNESDAY, February 17th, there was a "quiet day" for the students of the Cambridge Theological School at St. John's Chapel, conducted by the Rev. Dr. Endicott Peabody of Groton. At the noon hour all the student body were the guests of Dean George Hodges at luncheon at his home, which adjoins the chapel.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Memorial Service for Rev. Rufus W. Clark, D.D.

A MEMORIAL SERVICE for the Rev. Rufus W. Clark, D.D., was held in St. Paul's Church, Detroit, on the afternoon of Sexagesima Sunday. Although the day was the most inclement of the season, a large congregation assembled to honor the memory of one whom they had learned to honor in his life. Nearly all of the city clergy were present, and some from out of town. Bishop Williams was unavoidably prevented from being present. After the service, testimonials of the appre-

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"I cut out meats and a lot of other stuff I had been used to eating all my life, and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

"I was working at the carpenter's trade at that time and thought that unless I had a hearty breakfast with plenty of meat, I would play out before dinner. But after a few days of my 'new breakfast' I found I could do more work, felt better in every way, and now I am not bothered with indigestion.

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The Young Churchman Co., Milwaukee, Wis.

ciation in which Dr. Clark was held were read. These testimonials were by the Standing Committee, of which he was president for nineteen years; from the Michigan branch of the Woman's Auxiliary, which he had been instrumental in organizing; and from the vestry of St. Paul's Church, of which he had been rector for more than twenty-eight years. By vote of the Detroit Clericus at a recent session, resolutions of sympathy were sent to Mrs. Clark and family.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Coming of Rev. Harvey Officer, O. H. C., to the See City—Diocesan Board for General Missions Formed.

THE REV. HARVEY OFFICER, O.H.C., is coming to Milwaukee on the invitation of the Rev. William Austin Smith, rector of St. Paul's Church, and will preach at that church at the morning and afternoon services of the First Sunday in Lent (February 28th). At St. Mark's Church on Monday he will conduct the quiet day for the Woman's Auxiliary of the city, and on Tuesday a quiet day for the clergy of the city in the chapel of St. Paul's Church, where he will also preach at the 5 o'clock service on the same day and the day following. He is also expected to preach at the Cathedral on Tuesday evening.

THERE HAS been formed in Milwaukee, the Diocesan Board for General Missions, at the suggestion by resolution of the executive committee of the Fifth Department Missionary Council. The membership includes *ex officio* the Milwaukee diocesan member of that committee and the delegates to the Missionary Council, with several elected persons, comprising, in all: Mr. Frederic Cook Morehouse, chairman; Rev. Canon Wright, Ph.D., secretary; Rev. Messrs. H. E. Chase, C. N. Moller, and George S. Sinclair, Messrs. I. L. Nicholson, E. A. Wadhams, George E. Copeland, and E. F. Potter, *ex officio;* and Rev. Messrs. William Austin Smith, Frederick Edwards, W. G. Blossom, and Frederick Ingley, and Messrs. Howard S. Eldred and Wilson Collins, elective. It is proposed to take steps to promote the interest in general missions more effectually within the diocese.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Clerical Vacancies in the Diocese—Sacred Song Services—Arrangements for Lectures in St. Louis—Notes.

THE MANY clerical vacancies in the diocese, especially in the missionary department, are causing some anxiety. The three important parishes of St. Paul's and the Holy Communion, St. Louis, and St. James', Macon, are still unprovided for; while only two of the mission stations are filled. The last diocesan Convention appropriated $10,000 for missionary work, but no men are forthcoming. There are ten vacant missions.

THE IDEA of sacred song services seems to be a popular one in St. Louis. At St. Mark's, St. Peter's, and St. George's Churches much prominence is given to musical attractions. Such services are well attended, but not more so than Evensong in the other churches.

MUCH INTEREST in Church History is being manifested in St. Louis. The Church Club has arranged for four lectures by the Rev. A. A. V. Binnington, Mr. H. L. Chase, the Bishop of Chicago, and the Rev. John Mockridge of Louisville, Ky., to whom have been assigned the following subjects: "The Introduction of Christianity into Britain," "The Rise of the Evangelical Movement," "The Tractarian Movement," and "The Church of To-day and the Prospect of Reunion."—THE CHURCHWOMAN'S CLUB, a large society of women, has asked the rector of Ascension Church to deliver eight lectures during Lent on The Reformation in England.

A FIRE, which at one time threatened to become dangerous, started last week at St. Peter's church, St. Louis. Not much damage was done, however; but this is the second fire within a short time. A new altar book has been presented to the church to replace the one destroyed in the fire.

ST. STEPHEN'S CHURCH, Ferguson (the Rev. L. B. Richards, rector), now has a first-class boy choir, which is being trained by the rector.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Church Consolidation Plan Abandoned — Notable Offering at Trinity Church, Newark—Personal.

THE PLANS for the consolidation of St. John's (Woodside) and St. James' parishes in the upper end of Newark, N. J., have been abandoned. It was proposed to sell the realty of the two churches and build a $100,000 plant on the ridge to the west and midway between the two present churches.

TRINITY CHURCH, Newark, was called upon under an apportionment system to give $1,200 to general missions. An offering taken last Sunday amounted to $1,202; during the week this amount was increased to about $1,350.

THE REV. J. ARTHUR GLASIER, who was ordained two years ago from St. Mark's parish, West Orange, and who has been for some time curate at Trinity Church, Mt. Vernon, N. Y., has accepted the appointment to take charge of the churches at Hamburg and Vernon in this diocese. Mr. Glasier has just been transferred from the diocese of New York, and enters on his duties at once.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Woman's Auxiliary Meets at Princeton.

THE Upper Division of the diocesan branch of the Woman's Auxiliary met in Trinity Church, Princeton, on Wednesday, February 11th, the rector (the Rev. Dr. Baker), welcomed the visitors, who were entertained at luncheon and throughout the day by the Auxiliary of the parish. The

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president, Mrs. Clark of Elizabeth, presided. Encouraging reports were made of different departments of the work, and special offerings were given. The principal feature of the day was an earnest and instructive address by the Rev. Dr. Lloyd, general secretary of the Board of Missions.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Death of Harry Huet—Fund for Theological Education—Needs for Indian Work at Dunseith.

THE DEATH of Harry Huet, of the senior class of Berkeley, removes one of the best and ablest of North Dakota's candidates. For the past two summers he has served in Jamestown parish. He contributed no small amount of manual labor in the construction of Christ chapel, McClusky, and was instrumental in reviving the mission at Minnewaukon. To the last named place he was to have gone as deacon. The members of Grace mission, Minnewaukon, will place a memorial window to him in Grace Church in the early spring.

THE Sykes Fund for Theological Education has been established with a capital of $1,280. Its name sufficiently describes the fund. The trustees comprise the Bishop, the Dean of the Cathedral, and Messrs. Wheelock and Lough of Fargo.

THE WORK among the Turtle Mountain Indians at Dunseith sorely needs a small building, which will cost some $300 and will serve as chapel, lay reader's headquarters, etc. The Rev. A. McG. Beede of Rolla, priest in charge, would gladly give any information desired.

OHIO.

WM. A. LEONARD, D.D., Bishop.

New Guild Established at Sandusky—Cleveland Auxiliary Meeting—Notes of Progress in Toledo—Personal.

A BIBLE READERS' GUILD has been formed in Grace parish, Sandusky (the Rev. W. Ashton Thompson, rector), the members of which promise to read some portion of the Bible every day. No rewards of any kind are offered, and membership is obtained simply by giving the rector a signed statement of the purpose to make daily Bible reading a habit. Fifty persons, members of Grace Church or of the two chapels, St. John's and St. Luke's, have already become members.

A MEETING of the branches of the Woman's Auxiliary in the Cleveland Convocation was held at Trinity Cathedral Hall, Cleveland, on Thursday, February 11th, with a full attendance. Addresses were made by the Rev. Dr. John Henry Hopkins of Chicago, secretary of the Fifth Missionary Department, on the work of the Board of Missions, and by Mrs. Hopkins, who spoke most happily upon the subject, "Motherhood and Missions."

FORWARD is the watchword in Toledo. Grace Church is putting on strength. It has over 200 children in the Sunday school, 15 in the Young Men's Benevolent Association, 18 in the Girls' Friendly Society, 30 in the Girls' Junior Auxiliary, 20 in the young men's Bible class, and 16 in the young women's Bible class. There is a large attendance at all the meetings.—CALVARY CHURCH has collected over $1,000 towards a new organ.—THE vestry of Trinity Church has voted to install a new organ to cost $15,000, which it is said will be the finest in the city.

THE REV. W. ASHTON THOMPSON, rector of Grace Church, Sandusky, on Sunday evening, February 7th, delivered a special sermon to the members of the midwinter graduating class of the city high school.

THE REV. FRANK ROUDENBUSH, rector of St. Paul's Church, Fremont, has recently been appointed chaplain of the Sixth Ohio Regiment. The nomination was made by Col. Howard, the commanding officer, and the appointment was made by the adjutant-general.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Robbery of St. Paul's Rectory, Oaks—St. Ambrose's Church, Philadelphia, to be Enlarged—New Mission Work Planned.

THIEVES broke into the rectory of St. Paul's Church, Oaks, on Sunday, February 7th, and carried off a number of valuable articles. The parishioners had planned a reception for their new rector, the Rev. G. W. Barnes, to be held the following evening, and in view of this fact had taken a number of useful and valuable gifts to the rectory for presentation. No trace of the property or thieves has as yet been found.

AT A RECENT meeting of the Germantown Convocation definite steps were taken to secure funds for the enlargement of St. Ambrose's Church, Howard and Ontario Streets. An excellent work has been done here in the short history of this mission, which was planted some years ago wisely and well by the Rev. Thomas J. Taylor, who has passed his eightieth birthday and is still in the active ministry and work of the Church.

THE Norristown Convocation will in the near future start some mission work of the Church in West Conshohocken and Plymouth, these points being thickly populated and a number of families having expressed a desire for the services and ministrations of the Church.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Industrial School for Negroes at Springfield.

A LARGE house has been secured in Springfield with the hope that it may become the center for industrial training of young colored people who are past the school-going age, and it is intended to get all in order and begin work in the early fall. There is a mortgage of $2,500 on the building, which may run for five years, and the committee on Men's Thank-offering has promised the Bishop $1,000 on condition that the rest of the debt is raid within six months.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Successful Mission at St. Ann's Church, Richford.

A PAROCHIAL MISSION was held in St. Ann's Church, Richford (the Rev. F. B. Leach, rector), from Friday, January 31st, to Monday, February 8th. The missionaries were the Rev. Messrs. S. H. Watkins and W. T. Forsythe. Daily celebrations of the Holy Eucharist, at which short addresses were delivered, were held. On the two Sunday afternoons there were special services for men, and on Friday afternoon a special service for women. Services were held every evening, good congregations were present, and much interest was evinced. The question-box was freely used, and the questions asked showed a great desire to understand the position and teachings of the Church.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

See City News Notes.

THE BISHOP is now installed in the Bishop's House, 1407 Massachusetts Avenue, N. W., which was put in thorough order under the supervision of Mrs. Harding just prior to her last illness.

AT A RECENT meeting of the Board of Lady Managers of the Episcopal Eye, Ear and Throat Hospital, the following officers were elected: Mrs. C. E. Buck, president; Mrs. Wm. D. Fox and Mrs. J. R. Johnson, vice-presidents; Mrs. Ed. Roome, recording secretary; Miss Mary A. Mason, corresponding secretary; Miss Fanny Gilliss, treasurer, and Mrs. Wm. Trott, assistant treasurer.

A TELEGRAM from the Rev. Robert Talbot announces that he has accepted the call to become rector of St. Paul's parish, to take effect March 1st.

THE REV. W. S. CLAIBORNE of Sewanee, Tenn., was in Washington last Sunday, and spoke in behalf of the mission stations in the mountains of Tennessee.

CANADA.

The Weekly Budget of Church News from the Dominion.

Diocese of Ontario.

THE REV. DR. BIDWELL, lately headmaster of Bishop's College School, Lennoxville, was inducted into the rectorship of St. George's Cathedral, Kingston, February 10th, and installed as Dean of Ontario on the 11th. The Very Rev. Dean Williams of Quebec was the preacher at the induction service.—BISHOP and Mrs. Mills visit Vancouver in the middle of February.—THE CONFERENCE on Sunday school work held at Brockville in the end of January was very successful.

Diocese of Toronto.

IT IS STATED that the Rev. T. C. Street Macklem has withdrawn his resignation of the position of Provost of Trinity College. —IT IS expected that the new St. Aidan's Church at Balmy Beach will be begun in the spring.—THE DEATH of the Rev. Canon Belt, which took place February 5th in Toronto, removed one of the older clergy. He was 82 years of age, and retired from active work some years ago. He was a Canon of Christ Church, Hamilton, and spent many years of his life at work in the diocese of Niagara.

Diocese of Niagara.

AT THE January meeting of the rural deanery of Wellington, the subject of the clerical stipends in that district was discussed, and it was decided that steps should be taken to increase them.—MEMORIAL services were held in all the churches of the diocese for the late Archbishop Sweatman. At the request of Bishop Dumoulin mention of the late Primate was made in all the city churches in Hamilton, January 31st.

Diocese of Huron.

ST. PAUL'S CATHEDRAL, London, celebrated its seventy-sixth anniversary in January. At the full choral celebration of the Holy Communion on the 31st the preacher was the Rev. W. F. Faber, D.D., of St. John's Church, Detroit, Mich.—MANY advances have been made in the parish work of St. John's Church, Brantford, during the year. The contributions to missions have also been large.

Diocese of Ottawa.

AT THE meeting of the Sunday School Association of the diocese, Canon Kittson in the chair, there was a very good attendance from the city parishes. There was a great deal of discussion on the best system of lessons to be used in the Sunday schools.—STRONG appeals were made in all the churches in the diocese for missionary work on the last Sunday in January.

Diocese of Quebec.

LECTURES on the mission fields of Canada are to be given every week during February and March to the students of Bishop's College, Lennoxville, by the Rev. Dr. Tucker, general secretary of the Missionary Society of the Church of England in Canada.—THE ANNUAL meeting of the Quebec Woman's Auxiliary takes place February 25th and 26th.

Diocese of Rupert's Land.

A SERMON which has caused quite a sensation throughout Canada was given by the Ven. Archdeacon Fortin, in Winnipeg, February 7th. The subject was the absolute necessity of compulsory education in the West, if Canadians are to be able to protect their government and national institutions against the invasion of foreign immigrants. The sermon was a powerful attack upon the present system of education.

Meditations on the Office and Work of The Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D., Dean of Nashotah House. Cloth, 204 pages. Price $1.50 net; by mail $1.60.

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The (London) *Church Times* says:

Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how, "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*; to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

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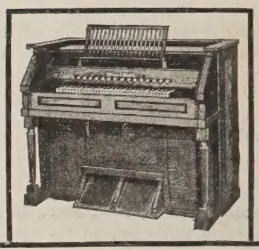

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